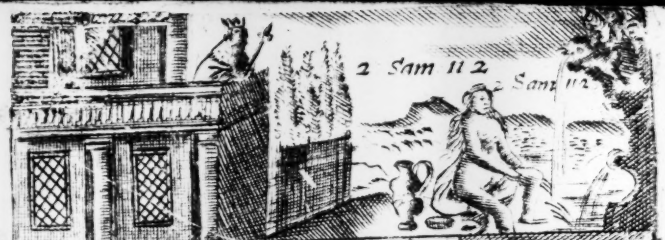


DAVID'S Repentance

OR

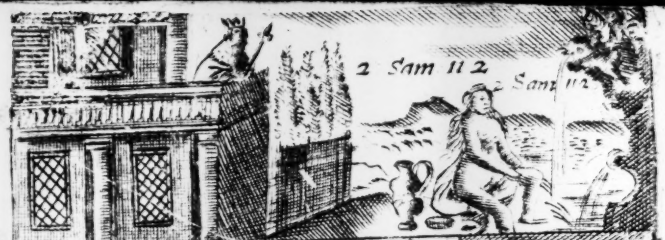
A Plaine and Familiar Exposition upon the LI. Psalme

First Preached & now Published for ye benefit of Gods CHURCH

Most needfull for the times. by Samuell Smith, late Preacher of the word of God at Prittlewell in Essex.

LONDON

N bodley sculpe



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Dauids Repentance:

OR,

A Plaine and Familiar

Expoſition of the 51. Pſalme, firſt preached, and now publiſhed for the benefit of *Gods Church.*

Wherein euery faithful Chriſtian may ſee before his eyes the patterne of vnfeigned Repentance, whereby wee may take heed of *the falling into ſin againe.*

The fifth Edition profitably amplified by the Author

SAMVEL SMITH, Preacher of the Word of God at *Prittlewell* in *Eſſex.*

LVKE 13.5.

Except ye repent, ye ſhall all periſh.

LONDON,
Printed by NICHOLAS OKES.
1620.

100. S. 299.

BODLEIANA

TO THE RIGHT WORSHIPFVLL, SIR RICHARD WESTON, Knight, one of his Maieſties *Iuſtices of Peace in the County of Eſſexe*, Sir EDVVARD PYNCHON Knight, Grace Mercy and Peace from Ieſus Chriſt.

WHERAS (Right Worſhipful) but a ſmall & ſhort remnant of daies is alloted vnto euery one of vs, to trie the hazzard & aduenture

aduenture of this world in Christs holy Merchandize: I being subiect to this cõmon case, & most certaine vncertainty of our life; neither knowing, if perhaps, at this present, my staffe stãdeth next the dore; haue bin, & am desirous in this behalfe so to bestow all my possible endeuours, and labours in this my Lord and Maisters Traffique; as that neither I may returne vnto him with a Talent in a Napkin, but may leaue behind me some poore token and testimony of my loue and duty towards his blessed Spouse. This hath caused me to take in hãd this short Comment vpon the 51. Psalm, or, *The Repentance of Dauid*, an elect and chosen vessell, pronounced by the mouth of the Lord, to bee, *A Man after his owne heart*. Where wee may see the

the great weakneſſe & frailty of Gods Children, when the Lord ſhall but a little leaue thē vnto themſelues. Our frailty appeares in this, that we cannot perceiue the things that are of God: if we cānot perceiue the good, much leſſe can we do it, yea, ſo that if the Lord ſhould looke ſtraightly what is done amiſſe, who ſhould be able to ſtand? if the Lord ſhould enter into iudgement with vs, none could in his ſight bee iuſtified. If *Moſes*, the faithfull, fell into infidility; *Dauid*, the holieſt, became prophane; *Salomon* the wiſeſt, committed ſo great follies; & *Peter* the louingeſt, denied his Maiſter: If the Saints, and deere friends of God haue fallen before our eyes, let vs lay aſide truſt in our owne ſtrength, not taking their fals to bee our

ſtanding; but rather by them to meaſure our ſelues, & the guilt of our ſins, gathering as it were, the whole Lion by the paw. Let vs riſe with thē by repentance, let vs ſorrow with them for our ſinnes; and that becauſe Chriſt ſaith: *Except yee repent yee ſhall all periſh.* And that we may with *Dauid*, repent & turne vnto the Lord; conſider his *Mercies* in forgiuing, his *Benefits* in giuing, his *Patience* in forbearing, his *Iudgements* in puniſhing, the *Word* preached, *Sinnes* committed, and that *Few* ſhall be ſaued: the ſhortneſſe and vncertaintie of life, & the certainty of death. Pray we cannot, vnleſſe wee repent; and periſh we ſhall, vnleſſe we repent: but bleſſed ſhall we be if wee repent. Now becauſe this Pſalme is a moſt bleſſed Pſalme of true & vnfeigned repentance,

Luk.13.5.

Rom.2.

Gen.39.9.
Rom. 2.5.
Eſay 26.9.
Luk.13.14
Pſal.90.12

pentance, I made choice of it to treat of in my Cure, neuer intending, that theſe weak exerciſes ſhould come to the publike view of the world. But being at laſt ouercome by the earneſt requeſts of diuers godly and weldiſpoſed Chriſtiãs, to yeeld my conſent to the publiſhing of this worke: And conſidering that in this writing age of ours, amongſt the number of bookes without number, no man hath wholly trauelled herein in our tongue, that euer came to my hands; for then I ſhould haue denyed my Penne this honour: and withall how many a deſperate ſinner, and ignorant ſoule hath bin imboldned to ſinne by *Dauids* example, neuer looking into his repentance, *How hee watred his couch with teares*, and how he ſate well-a-daying his

his griefe of heart, and cryed againe and againe, and ſtill againe, for mercy and pardon at Gods hands, ere he could be aſſured of the pardon of them. Theſe conſiderations ſtriuing and ſtruggling ſo long within mee, vntill they had gotten the conqueſt of ſuch ſhamefaſt and fearefull motions wherewith men are well acquainted, who are at all acquainted with their owne infirmities; I was thereby at length drawn to this bold & hardy reſolution, as to commit it to the Preſſe; and ſo to the eies of them, whoſe great and ſharp cenſures I haue euer, with trembling, thought of heretofore; and euen now would ſhun them with all willingneſſe. And here I preſent vnto your Worſhips this poore talent of mine, as to whom of right it doth belong:

long: for, *Precedens beneficium ſequatur officium:* Which may it pleaſe you to accept at my hands, as at one that wiſheth all happineſſe to you and yours in the Lord, your worſhips acceptation ſhal be my ſole ſatisfaction. The bond of my duty hath this onely bound of my hope, humbly craving that your fauorable wiſedomes would ſupply the wants of this thing; & that this ſo ſimple a gift may bee accepted of you, rather for my *good meaning*, & the end wherefore I do it, thē for the value of the thing it ſelfe, hauing an eie to the matter & not to the manner: for my deſire is not to bee ſeen in the high & intricate queſtiōs of mans wiſedome: but in the baſeneſſe and ſimplicitie of the Goſpel, that it may appeare in the power thereof. Thus, as

God

God hath ioyned you both in the neereſt ſocieties, ſo pardon mee this boldneſſe, who haue ioyned you together in this Dedication. The God of Heauen giue you both that bleſſing of bleſſings, which (if *Ierome* ſay true) few men haue, that you may *tranſire à delicijs ad delicias*, go on from grace to grace, and bee a long time happy in this life, and for euer happy in the life to come. *Prittlewell* this 1. of *Ianuary*, 1620.

Your Worſhips much bound, and in all Chriſtian duties to be commanded,

Samuel Smith.

To the Christian

Reader, Grace and Peace.

CHristian Reader, seeing the burthen of the Ministery is this, To plucke Men out of the kingdome of Sathan, and to bring them to the liuing God: surely then it is the duty of all those that haue taken vpon them this holy calling, to helpe forward this worthy worke. And to this end I entertained my spare houres in the time of my long sicknesse (when I was not able to performe my duty in the Congregation of my charge) in publishing this short Exposition of the 51. Psalme, to the view of the world: not for vaine-glory, or for any good conceit

ceit or opinion that I haue of the ſame, or of my ſelfe, as he knoweth that knoweth all things; but chiefly for the honour of God, that if it pleaſe the Lord to giue a bleſsing to ſinners, euen ſuch as ſit in darknes, and in the ſhadow of death, might be moued to Repentance, it is an opinion of carnal men, who remaine vnder Satan and his dominion (as all men do by nature) that when ſin is committed, done, and paſt, they ſhall neuer bee called to account for the ſame. But (alas) no length of time can weare ſin away, if it bee not taken away by true and vnfeigned Repentance. Yea, the ſinnes of our youth, which many yeares agoe wee haue committed (if now in time we doe not repent, and ſtop the mouth of the ſame) ſhall ſtand vp as new and freſh againſt vs, as the firſt houre we committed them. Oh that we could be wiſe to thinke vp-

on

on theſe things! Our ſelues waxe old, our bodies are declining to the graue: and will wee take no Paines to weare away our ſinnes, but to let them ſtand in their ſtrength againſt vs? This were a great folly. Let men therefore think of this betimes: there is no going to Heauen with drie eyes, or beds of downe. Now if this poore worke of mine may find entertainment with thee (I ſhall ſo much the more be encouraged to take paines in this kinde, vpon other places of Scripture, as vpon the firſt Pſalme, which thou maiſt ſhortly expect.) And withall may helpe thee forward to this neceſſary duty of Repentance, I haue thē my deſire: giue the praiſe to him from whom all good commeth, who worketh in vs both the will & the deed, to whom bee praiſe and honor for euer and euer. Amen.

Thine in the Lord Ieſus,

SAMVEL SMITH.

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To him that excelleth, A Pſalme of *Dauid*, when the Prophet *Nathan* came vnto him, after he had gone into *Berſhaba*.

HAVE *mercy vpon me O God, according to thy louing kindneſſe, according to the multitude of thy compaſſion, put away mine iniquities.*

2 *Waſh mee throughly from my wickedneſſe, and cleanſe mee from my ſinnes.*

3 *For I know my iniquities, and my ſinne is euer before me.*

4 *Againſt thee, Againſt thee, onely haue I ſinned, and done euill in thy ſight, That thou maiſt bee iuſt when thou ſpeakeſt, and pure when thou iudgeſt.*

5 *Behold, I was borne in iniquitie, and in ſinne hath my mother conceiued*

conceiued me.

6 *Behold, thou loueſt truth in the inward affection, therefore haſt thou taught mee wiſedome ſecretly.*

7 *Purge mee with hyſſope, and I ſhall be cleane: waſh me, and I ſhall me whiter then ſnow.*

8 *Make mee to heare of ioy and gladneſſe, that the bones which thou haſt broken may reioyce.*

9 *Hide thy face from my ſins, and blot out all mine iniquities.*

10 *Create in mee a cleane heart, O God, and renew a right ſpirit within me.*

11 *Caſt mee not away from thy preſence, and take not thy holy ſpirit from me.*

12 *Reſtore me to the ioy of thy ſaluation, and ſtabliſh me with thy free Spirit.*

13 *Then ſhall I teach thy wayes vnto the wicked, and ſinners*

ſhall

ſhall be conuerted vnto thee.

14 *Deliuer me from bloud O God, the God of my ſaluation, and my tongue ſhall ſing ioyfully of thy righteouſneſſe.*

15 *Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.*

16 *For thou deſireſt no ſacrifice, though I would giue it: thou delighteſt not in burnt-offerings.*

17 *The Sacrifices of God are a contrite ſpirit: a contrite and broken heart, O God, thou wilt not diſpiſe.*

18 *Be fauourable vnto Zyon for thy good pleaſure: build vp the walles of Ieruſalem.*

19 *Then ſhalt thou accept the ſacrifices of righteouſneſſe, euen the burnt-offering and oblation: Then ſhall they offer Calues vpon thine Alter.*

Apor Silk

A Plaine and familiar *Expoſition vpon the* 51. Pſalme; Firſt Preached, and *now publiſhed for the benefit of Gods Church.*

Pſalme 51.

THE TEXT.

To him that excelleth, A Pſalme of Dauid, *when the Prophet* Nathan *came vnto him, after he had gone in to* Berſhaba.

COncerning the Book of the Pſalmes, it is an Epitome of the whole Scriptures, teaching vs what we are to beleeue and do, both to God & Man; In which,

as in a glaſſe we may cleerely behold the nature of God, his wiſedome, goodneſſe, and mercy towards his Church and Children: As alſo moſt notable ſpectacles of his fearefull wrath and vengeance againſt the wicked and vngodly.

If men would pray vnto God, and craue for any mercy and bleſſing at his hands, heere be excellent platformes of true, hearty, and earneſt prayers. If men would giue thankes for bleſſings receiued, for iudgments eſcaped, or for deliuerance from wicked and vngodly men, heere bee worthy examples and directions. If men would finde comfort in temptations, troubles, and afflictions, and learne with patience to beare them; there is no part of the Bible more ſweete and comfortable: And therefore it ſhould be our delight and ſtudy, and we ought to ſpend the more time in reading, and in the meditation of ſo excellent and worthy a Booke; according to that of our Sauiour, *Ioh.* 5. 39. *Search the Scriptures*; Becauſe

Becauſe that will bring a man to true happineſſe in the end, namely, to know God to bee his God, to know Ieſus Chriſt, to know himſelfe, and to direct him in that narrow Path that ſhall leade vnto life.

I thought good to ſpeake of this Pſalme, becauſe it containeth in it a moſt worthy example of true and vnfained repentance, without which there is not, nor can bee any pardon of ſinne; *Except ye repent, yee ſhall all periſh.* Luk.13.5.

Now it containeth a famous and moſt worthy example of repentance, if you either regard the Perſon, who was a renowmed and glorious King of Iſrael, a holy Prophet of God, yea a man after Gods owne heart. The argument of the Pſalm.

Againe, in the matter of the Pſalme and of his repentance, you ſhall ſee a ſpectacle of many moſt great and grieuous ſins committed by *Dauid*: wherein wee may ſee the great frailety and weakeneſſe of Gods children: which may teach vs to pray vnto the Lord, for the ſpirit of corroborati-

on ; for if *Dauid* fell, whither ſhall we fall, if God do but a little leaue vs to our ſelues? And howſoeuer by the ſpeciall mercy of God towardes *Dauid*, this ſin of his preuailed not to his eternall condemnation; yet wee ſee what terrour of conſcience, and griefe of heart hee ſuſtained before hee could bee aſſured of his former comfort. And this ſhall all fleſh finde, that the pleaſures of ſinne for a ſeaſon heere, will bring with them ſorrow in the end.

As for the repentance of *Dauid*, wee ſhall ſee it is moſt excellent and admirable, for hee doth freely and frankely confeſſe his ſinnes, and is not aſhamed to Chronicle them euen in the word of God, for all Poſterities to beg the pardon of them. And laſtly, wee ſhall ſee the endleſſe loue and mercy of God towards poore & miſerable ſinners, when they ſhall truely repent, and ſeeke for mercy.

Deuiſion of the Pſalme.

The whole Pſalme containes two parts: firſt the preface of the Pſalme, ſhewing the occaſion of it, and by whom

whom it was penned: and ſecondly, the Pſalme it ſelfe, which containes in it nothing elſe but a moſt earneſt prayer of *Dauid*, as a poore priſoner arraigned and condemned at Gods Barre. And the Petitions of the Pſalme are two-fold; Firſt, there be ſome concerning *Dauid* himſelfe, to the eighteenth verſe: And ſecondly, ſome is concerning the good of the whole Church in generall: Becauſe his ſinne had indangered not onely his owne eſtate, but euen the good and flouriſhing eſtate of the whole Church of God.

In the Preface or Title of the Pſalme.

Firſt, marke to whom this excellent Pſalme was committed; *To him that excelleth, or to the excellent Muſitian.*

Secondly, by whom it was penned: *A Pſalme of Dauid.*

Thirdly, the circumſtance of time, when it was penned: *When Nathan the Prophet came vnto him.*

Fourthly, the occaſion of it,

namely, *Nathans* meſſage from the Lord ſharpely reprooving *Dauids* ſinnes, adultery and murder.

Ieduthum.

To him that excelleth, or to the excellent Muſition,

First to whom this Pſalm was cómitted.

The Prophet *Dauid*, when hee had penned any Pſalme for the comfort and benefit of the Church of God, was wont, as it ſeemeth, to commit them to thoſe men, who were appointed Maiſters of the Muſicke, wherein they did ſing in the Temple to Gods glory; as *Heman, Aſaph, Corah, Ieduthum, &c.* And whereas *Dauid* and *Salomon* were commanded of God to appoint ſome companies of Muſitions to ſing vnto God, theſe were the Maiſters of the Muſicke to ſet the tunes, and diſpoſe of them.

1.Cor.15. 1.Chro.15 16. 1.Chro 9. 33.

Doct.1. Singing of Pſalms an ancient practiſe.

From hence, that *Dauid* did commit this Pſalme and the reſt, to the Maiſters of Muſicke, to bee ſung in the Church of God to his glory: We learne that ſinging of Pſalmes in the Aſſemblies, and Congregation of Gods people, is not onely an ancient cuſtome of the Church of God, but very

very lawfull and commendable: vſed, as we ſee heere, in the dayes of *Dauid* and *Salomon*, and commanded them of God. So it was the vſuall practiſe of Chriſt and his Apoſtles, to ſinge Pſalmes after they had eaten; And it is ſaid of *Paul*, that being in priſon, euen there he ſung Pſalmes to God: And in the dayes of the Apoſtles it was vſed, as *Paul* ſhewes commaunding the *Coloſſians* and all Chriſtians to vſe this holy exerciſe:

Act. 16. 25

Col. 3. 16. 1. Cor. 14. 15.

Admoniſh your ſelues in Pſalmes, Hymnes, and ſpirituall Songs, ſinging with a grace to the Lord in your hearts.

Vſe.

This then ſhould ſtir vs vp to the more carefull practiſe of this godly duty: and it condemnes the profaneneſſe of thoſe ſcoffing wretches, who mocke, as at all other duties of Gods people, their prayer, hearing, reading, conference, &c. ſo at their ſinging of Pſalmes. Alas, theſe profane beaſts, and graceleſſe wretches hauing no grace in their hearts, they ſee not, nor perceiue not, the comfort which Gods children finde in

ſinging of Pſalmes vnto God.

But ſome may ſay, I could neuer receiue any ſuch ſpirituall ioy in ſinging of Pſalmes. It may be ſo, and thine eſtate is ſo much the more to be feared. As the Prodigall Sonne in the fifteenth Chapter of Saint *Lukes* Goſpell, did know it, and enioy it: So the elder ſonne asked what manner of ioy it is? And ſo may worldlings aske, *Quale gaudium*? We anſwer, That which is knowne by taſt, cannot by ſpeech: So taſte what ioy it is, and then as Chriſt ſaide, *I haue bread to eate, and yee know not of it:* So may the Chriſtian ſay, I haue ioy, & ye know not of it.

But becauſe moſt men and women thinke it an excellent and comfortable practiſe, I will ſhew you how we ought to be qualified, leſt if wee take more delight in the ſweetneſſe of the muſicke, then in the comfort of the Pſalme, we do but make a noyſe, and loſe the benefit of ſinging, yea take the holy name of God in vaine.

Firſt

How to sing aright

Firſt then, that wee may ſing to Gods glory, and to our comfort, we muſt ſing with the heart, and with the vnderſtanding: So Saint *Paule Coloſ.* 3. 16. ſayth; *I will pray and ſing with the Spirit and vnderſtanding*, that is, with knowledge and vnderſtanding of that I ſing: and not as the Papiſts vſe to rore in their Maſſes in Latin, ſo as none that heare them, vnderſtand what is ſayd, or what is done.

Secondly, for the matter of our ſinging, it muſt be Pſalmes & Hymnes, and Spirituall Songs, not vile and filthy ſongs, which are the Diuels muſicke, in the mouths of prophane perſons: wherefore let vs put away all vile and filthy Songs. And let vs cheere vp our ſpirits, and make our ſelues merry with *Dauids* muſicke. As the Spirit of God hath giuen him the name of the ſweet Singer, ſo let his muſicke be ſweet in our eares, let vs often ſing this Pſalme, and other his mournefull Songs, that we may be filled with the ioy of the Spirit, as he

he was: And paſſe from hence into thoſe eternall ioyes whither he is entred, that ſo iointly they may ſing together.

Thirdly, we muſt not ſing to ſpend the time, or to ſatisfie our eares with the noiſe or tune, but in ſinging wee muſt ſeeke to expreſſe our thankfulneſſe to God, to redeeme the time; be not like the tinckling Cimbals, nor the muſicke of children. And therefore wee muſt euen labour our ſelues to bee affected, in ſinging with cheerefulneſſe vnto God.

Fourthly, in ſinging, ſeeing it is a part of prayer, we muſt looke to doe it with all reuerence as vnto God himſelfe; and as wee would ſhew all ſeemely and decent behauiour when wee thanke our ſuperiour for a good turne; ſo ſhould we to God. Theſe things being duly conſidered, ſinging, it both procureth dignity and grace to the holy actions, and much auaileth to ſtirre vp the mind to true affection, & feruentneſſe of praying: But wee muſt diligently beware that

our

our eares be not more heedfully bent to the Note, then our mindes to the ſpirituall ſenſe of the words.

By whom it was penned. 1. Sam. 19. 18. 2. Sa. 13. 1.

The ſecond point in the Title of the Pſalme, is the Penne-man of this Pſalme, howſoeuer it was endited by the Holy Ghoſt, yet you ſee it was penned by *Dauid*, a worthy and renowmed King of Iſrarel, a holy Prophet of God, a man after Gods owne heart, endued with excellent and ſingular gifts and graces of Gods Spirit.

Vſe 1.

Now from the Pen-man of this excellent Pſalme, who was ſo worthy a King and Prophet, and containing in it ſuch excellent and neceſſary matter, it ought to moue vs to the great liking and regard of this excellent Pſalme: for wee will liſten to the ſpeeches of learned men; their Counſels and Exhortations beeing wiſe, graue, godly, and learned, doe much affect vs: Loe then, heere is a Pſalme penned by a moſt skilful Muſition; by a renowmed King & worthy Prophet of God, yea a man after Gods

Gods owne heart. Now the perſon that wrot this Pſalme ſhould moue vs very much to the liking of the matter contained in this Pſalme. *Ahab* ſaid of *Micah*, hee neuer propheſied good; So *Dauid* the ſweet ſinger of Iſrael, alwaies good, *The mercy of the Lord endureth for euer.* He was loued of God, the Annoyntment ſpirituall and temporall doth verifie it : Applauded of all both men and women, *Dauid hath killed his tenne thouſands.* A man iuſtified of his enemies, *Thou art more righteous then I.* Eſteemed of his ſubiects, *Thou art worth ten thouſand of vs.* A man more learned then his Teachers. He was a compound of vertues, a man after Gods own heart; yet no way caring for the vaine applauſe of man, confeſſeth heere his ſin, caſteth his crowne at the Lambs feet with the 24. elders, contented to giue glory to God, ſo that hee might finde peace vpon earth. Oh what an excellent thing were this, if Kings, Nobles & great men, would imitate *Dauid* in this, to call themſelues to account,

account, and to set downe their liues, that so they might haue matter to praise God for his blessings, and to acknowledge their sins with *Dauid.*

Dauid then was the Author & writer of this Psalme, yet *Dauid* reports the fault in himselfe, as if some stranger had committed it: He forgets as it were his owne people, and his fathers house, setting all affection aside, maketh a plaine declaration of his owne transgression; *A wise man* (saith *Salomon*) *will accuse himselfe, Pro.* 18. So doth *Dauid*, not shrowding his head, nor running into a bush as *Adam* did, but writing his fault in his brow, & pointing with his finger, as the transgressor vnder his owne name, saith, *A Psalme of Dauid, being reproued by Nathan, &c.*

And indeed this doth make greatly for the Authoritie of the Word of God, in that the penners of it do not sticke to set forth their owne frailetues & imperfections, that God might haue the honour, and man beare the deserued blame: contrary to the manner

Penners of the Scriptures set forth first their owne imperfections.

manner of the Writers of this world, that howsoeuer against enemies they speake all, and more then all, or extoll their friends to the highest, yet in them wee finde few examples of laying open the errours of themselues, especially when in any sort it may be concealed.

This course we may behold in the whole Scriptures, *Dauid* hee recorded his adultery and murder, as heere in this Psalme his repentance of them; *Ionas* his disobedience; *Iob* his impatience; the idolatry of *Salomon*; the discontentednesse of *Moses*; the fretting of *Ieremy*, and the like. Heere wee may see the wisedome of the Word of life; here we may admire their spirits, who to giue God the glory, doe reioyce in their infirmities, and proclaime their owne follies. And if we would compare these Writers, inspired with the Holy Ghost, with the Workes and writings of other men, we must either shut our eyes, or else acknowledge a great difference.

2. Sam. 11.

Ionas 1. 3.
Iob 3. 1.
1 Reg. 11.
Num. 11.
Note.

The third circumstance is the time when

when this excellent Pſalme was penned, and that is expreſſed, *When Nathan the Prophet came vnto him.* Concerning the ſence of theſe Words, ſome men differ : ſome thinke that *Dauid* being fallen, lay in his ſinnes a whole yeare, without any touch of conſcience, and found repentance for them: But it is not like, as others thinke, that ſo worthy a man as *Dauid* was, *after Gods owne heart*, could lie ſo long in ſin without all remorſe and touch of Conſcience. For my part, I take it, that though *Dauid* could not bee ſo ſtony and ſo ſteely-hearted, or ſo benummed, but muſt needs haue ſome griping and ſting of conſcience, and no doubt, his heart muſt needes ſmite him, vnleſſe hee had beene more vile then the vileſt ſinner: So for all that, he was not ſo humbled for his great and grieuous ſinnes as he ought to haue beene, till ſuch time as *Nathan* the Lords Prophet came to rouze him vp by the alarum of Gods iudgement denounced againſt him : wherin we may ſee;

The time when this Pſalm was penned.

2. Sam. 12. 1.

First,

Firſt, that a childe of God may both fall fowly, and lye in ſin a long time without repentance: And ſecondly, that the miniſtery of *Nathan* is needfull to reclaime vs, elſe wee ſhall not onely ſinne, but lye and rot in them: And indeede not ſo much the falling into ſinne, as the lying in ſin, wounds the conſcience, and procures Gods iudgements.

Hence we may gather firſt of all, for our great comfort, That it is the Lords mercy, ſometimes to let a man fall into ſinne: for as we build a wall the higher, by caſting the foundation deeper; So the Lord by humbling his children, oftentimes raiſeth them vp. As in a tempeſtuous wind, Trees ſhaken by the roote, in calme do ſpread themſelues the more: So the childe of God hauing his roote ſhaken, doth more ſtrongly faſten him ſelfe in Chriſt Ieſus.

Doct. 2. The child of God may fall after he is called.

Note in *Dauid*, a man after Gods owne heart, hat the true childe of God, after he is truly and effectually called and ſanctified, may very dangerouſly

gerously fall and sinne against God, euen as *Dauid* did: So *Ioseph's* brethren, how did they conspire against him, to sell him, yea to kill him; and lay a long time, yea almost twenty yeares in that sinne before they were truely humbled for it. How fowly did *Peter* fall though hee did not lye long in sin? Yea, as *Iob* saith, *Iob.* 15. *What is man that hee should be cleane, and hee that is borne of a woman that he should be iust: Behold, hee found no stedfastnes in his Saints, &c.* And *Pro.* 20. 9. *Who can say I haue made my hart clean:* All which testimonies of Scriptures serue to confirme the truth of this doctrine, that the best of Gods Saints in this life, are oftentimes ouertaken by the policy of Satan, and the frailety of their owne flesh, to commit great and grieuous sinnes. Yea, the deerest of Gods children, sometimes are asleepe, *Math.* 25. *The wise and foolish Virgins both slept*, but yet heere is the difference; the wise awakened, arise out of their security: the foolish prolong the time. Oh then! if

Gen. 37.

Mat. 26. 70

Christ Iesus haue looked vpon vs, as he did vpon *Peter*, let vs looke on our selues: If his *Nathan* be come, let vs sleepe no more.

Vse. 1. Seeing that Gods children may thus fall into sinne, and lye in sin so long a time; although no man may heereby bee emboldened to sin with *Dauid*, much lesse to lie in sin without repentance: yet if we finde that such hath been our security, and exceeding carelesnesse, that God leauing vs in his iust Iudgement, wee haue sinned, and laine in sinne a long time, a yeare; or two, or ten, yet if we can repent, and truely turne to God, as *Dauid* did, we need not doubt but hee will shew vs mercy as to *Dauid*, *At what time soeuer*: The Lord limits no time, if men do repent truely: yet if men shall deferre their repentance in hope of this, that they may repent heereafter, then let them take heed lest the Lord cut them off, ere they be aware, or else leaue them to hardnesse of heart and impenitency: And there is a great difference betwene this,

this, when a man hath laine in ſin and the time is paſt: and when a man commits ſinne, and deferres, in hope of time to come.

Heere wee may ſee the difference betweene this life and the Life to come. Heere in this life the remnants of ſinne as ſo many ſpots and ſtaines in the fleſh remaine euen in thoſe which are cleanſed by the bloud of Chriſt: But when as the faithfull ſhall be glorified, they ſhall then bee vnblameable, without ſpot or wrinckle. If wee ſhall now caſt our eyes euen vpon the beſt of Gods ſeruants, as *Noah*, *Abraham*, *Lot*, *Dauid*, *Peter*, *&c.* wee may eaſily ſee ſhame in glory, darkeneſſe in light, folly in wiſedome, infidelity in faith. *Vſe. 2.*

But when Chriſt ſhall appeare, and wee likewiſe appeare with him in glory, wee ſhall be made like vnto him. Heere wee ceaſe not to prouoke God, by reaſon of our ſinnes, which continually wee do fall into, which ſhould be vnto vs as bitter as

gall or worme-wood: But when this corruptible ſhall haue put on incorruption, and this mortall ſhall put on immortality, and Death ſhall bee ſwallowed vp into victory; then we ſhall ceaſe to ſin, and ſhall be as the bleſſed Angels in heauen.

Vſe 3. Repentance is not in mans power.

Wee ſee that Repentance is not in mans power, but it is the ſpeciall gift of God; for if the Lord had not ſent *Nathan* to him, to awake his benummed conſcience, alas, hee had runne on ſtill in ſin, hee had laine and rotted in his ſins; but the Lord ſends his ſeruant *Nathan* to admoniſh him, & to awake him. And ſo the people of God acknowledge in many places of the word. *Conuert thou vs, O Lord, and we ſhall bee conuerted:* A gaine, *Inſtruct them with meekeneſſe, prouing if God will at any time giue them repentance, that they may be ſaued.* Oh then! ſeeing Repentance is not in mans power, but it is the ſpeciall gift of God; neither could *Dauid* turne of himſelfe, though he turned himſelfe from God of himſelfe: What madnes then

Ier. 31. 18.

2. Tim. 2. 25.

is

is it for men and women to deferre all till the laſt gaſpe? Saying, If they may haue but three houres before death they doe care for no more, as though they had Repentance at command: But O thou vaine man! ſee *Dauid*, he fell by his own power, but could not riſe by his owne power: and art thou better then *Dauid*? No, no; vnleſſe the Lord giue thee Repentance, thou canſt neuer repent: Oh then ſeeke at Gods hand, and repent while the Lord cals and offers thee the meanes.

Man, ſins by nature, but cannot riſe without grace.

Seeing that *Dauid* repented not till hee was waked, and rouzed vp by *Nathan* the Lords Prophet and Miniſter: Hence I gather, that the word of God Preached, is the meanes both to beget Faith & Repentance, & to increaſe & reuiue the ſame, for how had *Dauid* gone on ſtill in ſin, if *Nathan* had not humbled him by the word of God: it is able to break a ſtony heart: it is able to wound a heart of ſteele, for what heart could bee more obſtinate, rebellious, ſtub-

Doctr. 3. The Word Preached the meanes to beget faith and Repentance.

borne, ſtony, and ſteely, then was the hearts of the cruell Iewes? yet by
Acts 2. 37. *Peters* Sermon, they were pricked, and throughly wounded, and hum-
Ier. 23. 29. bled. *Is not the word* IEHOVAH *like vnto fire, and like a hammer that breaketh the ſtone?* It is able to breake a ſtony heart which is as hard as flint:
Rom. 1. 16 *I am not aſhamed of the Goſpell of God, becauſe I know it is the power of God to ſaluation to all that beleeue:* It is compared to a ſharpe two-edged ſword:
Heb. 4. 12. *It is mighty in operation, and ſharper then a two edged ſword*; It is able to
Eph. 2. 1. 2. giue life to thoſe that are dead in treſpaſſes and ſinnes.

So then we muſt acknowledge a perpetuall neceſſity of the Word, to beget, as alſo to increaſe in vs the graces of Faith and Sanctification, which without the vſe of the Word Preached, are ſubiect, if not to dying, yet to decreaſing; if not to periſhing, to yet diminiſhing. And from hence it is, that the Lord ſaith of his Vineyard his Church, *Eſay* the 27. chap. and 3. verſ. *I the Lord do*

keepe

keepe it, I will water it euery moment leaſt any aſſaile it, I will keepe it night and day.

Wee ſee by daily experience, that after our repentance, and the renewing of our mindes, wee are ſubiect to ſtumble and to fall into ſin, and ready to lie long in it, as men caſt into a deepe and long ſleepe, if we be not awaked with the Lords Trumpet, as wee may ſee by this preſent example of *Dauid*, who was by the ſubtilty of Sathan ſurpriſed and drawne to commit two horrible ſins, adultery and murther, and lay a long ſpace ſecurely in them, vntill hee was by the Prophet *Nathan* rowzed vp and recouered, 2. *Sam.* 12.

Wherefore as there is a continuall vſe and exerciſe of repentance, ſo is there a continuall vſe of the Preaching of the word, that we ſhould not ſtand at a ſtay, but increaſe more and more, till wee come to the fulneſſe of the perfect age of Chriſt Ieſus.

Vſe 1. This ſerues to commend vnto vs the power of the Word of God,

Gods word only conuerts.

which is both able to kill ſinners, and to make them a liue againe, and puts a manifeſt difference betweene the word of man, and the word of God. All the wiſedome, Learning, Eloquence, and wit of man is not able to ſaue a ſoule, to conuert a ſinner, onely the word of God can doe it, euen the plaine and ſimple Preaching, of the Word can doe it: *The Law of the Lord is perfect conuerting the ſoule*: Though nothing be more contrary to our nature then the word of God, yet it doth by Gods bleſſing conuert vs.

1 Cor. 1. 21
Pſal. 19. 7.
Rom. 10. 14

Vſe. 2. Diſpiſers of the word muſt needs periſh.

Well then, ſeeing *Nathan* is the meſſenger, and the meanes that God vſes to reclaim *Dauid* thus ſleeping, and ſnorting in ſinne, whereas the Lord could haue conuerted him, without *Nathans* helpe: We ſee then that thoſe men who doe deſpiſe *Nathan*, and the Lords Prophets and Miniſters, muſt needs die in ſinne, without repentance, who cannot endure themſelues to be admoniſhed and reproued: euen as a man hauing

a long feſtered ſoare that is euen rotten & putrified, he can not abide the Chyrurgeon ſhould touch it or lance it: alas, it will be his bane in the end. So, if thy ſoule be ſick, full of rottennesſe and corruption, and yet thou continueſt in ſin, and lieſt in ſinne, and wilt not ſuffer the Lords Chyrurgeons, thou canſt not endure *Nathan* to be ſo buſie with thy ſins, what will follow but the vtter ruine of thy ſoule, and the bane of it? And therefore let all men bee content to haue their hearts ſearched with the tents of the Law, to bee ript vp and launced till the bloud follow, for that is the next way to be cured.

Note.

In *Dauid* obſerue what a fearefull thing it is to lye in ſinne without Repentance, it is that which maketh a grieuous wound in the conſcience, draweth downe many and grieuous iudgements of God, as in *Dauid* hee felt the ſmart of this ſinne a long time; yea, hee carried the skarre of it to his graue, it was a heart-ſmart vnto him all his life; *Peter* ſinned a grieuous

Doctr. 4. A fearefull thing to liue in ſin without repentance.

Note.

uous ſinne, in denying his Lord and Maiſter; yet he lying not in ſinne repented preſently, went out and wept bitterly, and ſo had pardon. But lying in ſinne, is that which wounds the conſcience, and drawes down Gods Iudgements, both in ſoule and body, weakens our faith, makes vs cold in prayer and in holy duties. Yea, the wrath of God doth follow ſuch as make no conſcience of ſinne, giuing them ouer into a reprobate ſence, to a ſlumbering ſpirit, and to hardneſſe of heart, that they proue in the end to be paſt feeling, *Romans* 1. 28. and ſuerly it is iuſt with God, that hee ſhould forſake them by his grace, who haue forſaken him by their ſins: This is that which the Prophet declareth concerning the ſecret Iudgements of God vpon ſinners, that do make ſhipwrack of faith and a good conſcience, *Pſal.* 81. 11. 12. *My people would not heare my voyce, and Iſrael would none of mee: So I gaue them vp vnto the hardneſſe of their hearts, and they haue walked in their own Councels.*

Whence

Whence he ſhewes, that ſeeing they would not bee reclaimed and reformed, he ſuffered them to runne their whole ſwinge into all wickedneſſe.

Vſe. 1. Hence wee learne what a dangerous thing it is to giue entertainement to ſinne, it is like to a ſhameleſſe gueſt, which if he be once inuited, will bee ſo hardy, that he will come againe vnbidden. It is like the breaking in of water, that can hardly bē ſtopped. We may ſee this in the example of *Cain*, hee was reproued of God, checked for his hatred againſt his brother, and admoniſhed to repent. *Gen.* 4. 8. ***But he harkened not to the voyce of the Lord, but hardned his heart, and ſhead innocent bloud, euen the bloud of his brother.*** This appeareth in *Iudas*, he entertained couetouſnes in his heart, from couetouſnes he fell to plot with the Phariſes, from plotting he proceeded to practiſing, and in the end hee brake out to treaſon againſt his Lord and Maiſter. Mat. 26. 15

The like we may ſay of *Saul*, That as he fel away from God ſtep by ſtep;

So

So did the Spirit of God forſake him. For as amongſt all the bleſſings that God doth beſtow vpon the ſonnes of men in this world: a ſoft and tender heart is one of the greateſt, which is ſoone made to bleed, and brought to Repentance & amendment of life, *Ezech.* 11. 19. So there can be no greater curſe laid vpon a man then to haue a ſtony heart, which euery day doth heape vp wrath againſt the day of wrath, *Exod.* 9.

Vſe 2. Continuance in ſin moſt dangerous.

Well, aboue all things let vs beware how wee lie, and reſt in ſinne. Indeed I confeſſe, the Lord might iuſtly condemme vs for the leaſt ſin wee doe commit; but yet hee doth not ſo much diſlike vs for ſinning, as for lying in ſin without Repentance; when as wee ſin and lie in ſinne, then wee wound our conſcience, then all grace will decay; let a man try himſelfe. When *Dauid* had done this euill, committed adultery and murther, and lay without Repentance, how was his zeale quenched? how was his prayers weakned? how was his

his heart cooled? how was his conſcience wounded? Euen ſo, do but try thy heart, if thou haſt cõmitted ſome euill, either by adultry, whoredome, lying, ſtealing, &c. When thou haſt done this, how vntoward and dull ſhalt thou bee in holy duties, in prayer and prayſing of God? and thou ſhalt finde euen a hell in thy conſcience for the preſent. *Note.*

Seeing it is ſo dangerous to lie in ſin without Repentance, it is the very cut-throat of the ſoule, and of all good things: Oh then, if we do fall, as the beſt fall daily, yet let vs preſently recouer our ſelues, preſently repent and cry out with the Prodigall childe, *Father, I haue ſinned againſt heauen, and againſt thee*: And with *Peter*, let vs haſtily go out and weepe bitterly, and then wee ſhall not ſo deepely wound our conſcience, nor draw downe Gods iudgement, as when wee lie and ſnort in ſin ſecurely without repentance. *Vſe 3.* Luke 15.

The fourth Circumſtance in the Title of the Pſalme, is the occaſion where-

The occasion wherfore this Pſalm was penned.

wherefore this worthy Pſalme was penned, which was this, *Nathan reproving of Dauid for going into Berſhaba*, of which ſtory read the ſecond of *Samuel* the eleuenth and twelfth chapters, and you ſhall ſee both *Dauids* ſinne, and his repentance, being reproued. Whence I pray you marke two things, *Dauids* patience, and *Nathans* boldneſſe.

Dauid, was a mighty King, a famous warriour, yet when the Lords Prophet comes vnto him, to reproue him: he takes it patiently, and moſt meekely endures it: One would haue thought, that *Dauid* ſhould haue checked him, and bid him hold his peace, and bid him meddle with his equals. But you ſee heere, though he were reproued by *Nathan* a poore Prophet of God, and that of a foule ſinne, hee moſt patiently endureth it.

Doctr. 5. Miniſters muſt reproue the greateſt perſonages.

Hence wee learne, in *Nathan* and *Dauid*, that the Prophets of God muſt not bee afraide to reproue the greateſt Perſonages: but they muſt lay open their ſins, and Gods iudgements

ments againſt them; *Elias* reproues *Ahab*, *Moſes*, *Pharoah*, *Paul*, *Fœlix*, *Iohn Baptiſt*, *Herod*, *&c.* And ſo, whatſoeuer thou art, if thou wert as great a King as *Dauid*, if the Lord ſend his Prophet to till thee of thy ſinnes, thou art to take it as the Meſſage of the Lord, and not to ſtorme againſt it. And it is the thing which the children of God deſire, to haue their ſinnes laide open and reproued; *Let the righteous ſmite me friendly, and reproue mee:* For ſuch ſmiting ſhall bee good for mee: And nothing is more dangerous for Kings and great perſonages, then to haue claw-backes, and flatterers, who can wincke at their ſinnes: O! how had it beene with *Dauid*, if the Lord had not ſent *Nathan* to reproue him? 1.Reg.21. Marke 6. Pſal.141.5

We learne hence, in what a wofull eſtate and condition thoſe men and women are in, that want a faithfull Miniſter; they liue in blindneſſe and darkneſſe, wanting the ordinary meanes of life and ſaluation. They haue not the words of eternall life, *Vſe.* 1

Iohn

Iohn chap. 6. verſe 68. which are the power of God to ſaluation, *Rom.* 1. 16. and therefore are neere vnto deſtruction. It was a fearefull curſe when God ſaid to the Apoſtles, *Mat.* 10. 5. *Goe not yee into the way of the Gentiles, and into the Citie of the Samaritans, ſee that yee enter not.*

And to the ſame purpoſe the Prophet *Amos* ſpeaketh in his 8 chap. 11 12. 13. verſes; *Behold, the daies come ſaith the Lord God, that I will ſend a famine into the Land, not a famin of bread, nor thirſt of water, but of hearing the word of the Lord: And they ſhall wander from Sea to Sea, from the North euen vnto the Eaſt, ſhall they run to & fro to ſeeke the word of the Lord, but ſhall not finde it.*

O that we could conſider of theſe things! and lay before our eies what danger it is to want the Preaching of the Word, that thereby wee might learne to bee thankefull for Gods mercy towards vs, to bee moued to pitty the deſolation of ſo many of our poore brethren: as alſo to feare the

the taking of it away from our ſelues for our vnthankefulneſſe. Great are the Plagues, and horrible are the ruines of the Chruch in many places. Oh that we had hearts to mourne for it! and to pray the Lord of the Harueſt to thruſt forth Labourers into his Harueſt.

And ſurely, this is a great plague and iudgement commonly waiting vpon great men, that they find few or none that dare admoniſh them of their faults, or tell them of their offences, and ſo many times are ſuffered to run on ſtill in ſin, to their finall deſtruction. And therefore let vs account it as a ſpeciall bleſſing ſent vnto vs of God, where wee haue ſome godly *Nathan*, by whom we may ſee what is amiſſe in vs. *Vſe. 2.*

We can giue ſuch a man thankes that will tell vs of ſome ſpot in our faces, or blemiſh in our garments: And ſhall we enuy or maligne him that will diſcouer vnto vs the ſpots and blemiſhes of our ſoules, which do more ſoile vs, and defile vs then

all the blemiſhes of the body? The Prophet *Dauid* when as he had now found the benefit of a godly reproofe, being reproued by *Nathan* the Lords Prophet, ſaith, *Pſalme* 141.5. *Let the righteous ſmite mee, for that is a benefite, and let him reproue me, and it ſhall bee a pretious oyle that ſhall not breake mine head.* And to this end ſpeaketh *Salomon*, Pro.9.8. *Rebuke not a ſcorner leaſt he hate thee, But rebuke a wiſe man, and hee will loue thee.* The correction of a friend is as the Rod of a Father, the end is not to deſtroy, but to ſaue; not to ouerthrow, but but to deliuer death.

Vſe 3. This condemneth the ſpirit of pride in moſt men and women: for in theſe daies it is come to paſſe, that great perſonages, if *Nathan* do tell them of their ſinnes, of their exceſſiue pride, idlenneſſe, vanities, vncleanneſſe, and the like: Oh theſe hot fellowes are not for their humour, they cannot away with them: euen as *Herod* in *Marks* Goſpel 6.20. though otherwiſe hee did reuerence *Iohn*,

Iohn, yet when hee came to tell him of his inceſt, and filthy life, then hee muſt looſe his head for it; And as *Ahab* ſaid of *Micheas*, *I hate him, for he neuer propheſieth good vnto me:* Hee is alwaies threatning mee, and telleth me of my ſinnes, and Gods iudgements. So in theſe dayes, *Nathan* is the odious man of the world: men cannot brooke this, to haue *Nathan* ſo buſie to meddle with their ſinnes; but men would faine be ſmoothed, & dawbed with vntempered morter. But if the Lord loue thee, hee will ſend *Nathan* to thee, to reproue thee for thy ſinnes: and if thou canſt not finde thy heart willing to heare *Nathans* reproofe, as *Dauid* did, it is becauſe thy heart is naught; and it is a ſigne that God will reiect thee and deſtroy thee.

Hence wee learne how to eſteeme of a faithfull Miniſter, namely, as the ſeruant of God. Which if it be, then *Moſes* muſt not bee murmured at when he ſpeakes freely and roughly: And if *Micha* reſolue of faithfulneſſe, *Vſe* 4.

ſaying, 1. *King.* 22. *As the Lord liueth, whatſoeuer the Lord ſaith, bee it good or euill, that will I ſpeake*: Why ſhould hee bee hated, and fed with the bread and water of affliction? Is it not a reaſonable plea & full of pacification in ciuill meſſages? I pray you be not angry with me, I am but a ſeruant: yet when *Ieremy* the Prophet ſhall ſay, *Of a truth the Lord hath ſent mee, Ierem.* 26. 15. his feete ſhall neuertheleſſe be faſtened in the ſtockes. Nay, this conſideration ſhould not onely bind men to peace, from touching and doing the Lords Prophets harme; but alſo vrge them to haue them in exceeding honour, at leaſt for *the workes ſake*, which is the Lords, who doth acknowledge them Co-workers with himſelfe. 1. *Cor.* 3.9.

Laſt of all, this may ſerue to reproue thoſe that beare the office of *Nathan*, yet haue the word in reſpect of perſons, who dare not doe their duties, but are afraid of mens faces. They would bee counted the Embaſ-

Embaſſadours of God, but they are afraid to do their Maiſters meſſage: Let ſuch learne here of *Nathan*, who feared not the Maieſty of a King, but was faithfull in his office. Let ſuch learne of *Iohn* the Baptiſt, who did not ſhrinke backe, but was bold to tell *Herod*, that it was not lawfull for him to take his brothers wife. Wee muſt not be daſtards and faint-hearted Souldiers to fight the Lords battell, but firſt be ſure we haue a good warrant out of the Word, and then go boldly into the field, and feare not to looke the enemy in the face.

We are not our owne meſſengers, to do our owne Embaſſage, but the Embaſſadours of the eternall God, when he hath once put his Word into our mouthes, we muſt go to thoſe that hee hath ſent vs; And whatſoeuer he commandeth vs, that muſt we ſpeake, *Ier.* 1. 7. 8. When God ſent forth *Ieremy* to Preach, hee armeth him thus; *Be not afraide of their faces, for I am with thee to deliuer thee ſayth the Lord.* Thus he armeth *Ezechiel*,

Ezech.3.8.9. I haue made thy face stõg against their faces, and thy fore-head hard against their fore-heads: I haue made thy fore-head as the Adamant, and harder then flint: feare them not therefore, neither be afraid of their lookes, for they are a rebellious house.

Doct.6. Men must becharged with their speciall sinnes.

Then hence wee learne, that the most effectuall meanes to wound mens consciences for sinne, is to charge them with their speciall sins, whereof they bee guilty: not in generall to reprooue sinne, but to rippe vp mens consciences, to come to particulars, to tell men of their particular sinnes and impieties: as *Nathan* did to *Dauid* in the Parable of the Sheep; *Thou art the man that hath done this thing.* Euen so the woman of *Samaria* did but dally with Christ, vntill hee came to tell her of her especiall sinnes, namely that shee was a vile, lewde, and wicked woman, no better then a whoore, or a harlot, and then shee was tamed, and beganne to listen to CHRISTS doctrine: So here *Dauid* was asleepe in sinne,

2.Sam.12.

Iohn 49.

ſinne, till *Nathan* came to him, and told him; *Thou art the man that haſt committed adultery and murther*: and then beganne *Dauid* to repent and to beg pardon: So *Iudah* could paſſe ſentence vpon *Thamar* to bee burned for adultery, but neuer thought that his ſins had beene knowne; but when hee ſaw the Seale, the Cloake, and the Staffe, then he can ſay: *She is more righteous then I*, when hee was thus brought to light, and his ſinne laide to his charge. Geneſ. 38.

This may admoniſh all Miniſters of the Word, that if they deſire to conuert men, and to humble them for their ſinnes, then to rip vp mens conſciences, to ſmite home, to preſſe them with their ſinnes, *Thou art the man*: For vnleſſe men bee thus dealt withall, wee ſee that ſelfe-loue will make men to put off to another: That is a good leſſon for ſuch a man, I would he had heart it, and ſo cleare themſelues. For as it was with *Dauid* and *Iudah*, and the woman of Samaria, till men ſee their particular ſinnes, they *Vſe* 1. 2. Sam. 12: *Note.* Geneſ. 38.

they will not be humbled & confeſſe them: and therefore it is the duty of the Miniſter to preſſe mens conſciences with their ſins in particular, ſwearing, lying, whoredome, drunkenneſſe, ignorance, profaneneſſe, &c.

Vſe. 2

If this bee the ſureſt and ſafeſt way to humble men, to bring them vnto true Repentance for their ſinnes, then you muſt bee content to haue your ſelues thus dealt withall, to haue *Nathan* tell thee, *Thou art the man*: that *Iohn* ſhould tell thee of thy Inceſt and vncleannes, not to ſtorme againſt it, not to kicke againſt the Word. For this know, that if the word of God be not an edged ſword to kill ſin, and cut the throat of it, it will cut the throat of thy ſoule; it will not returne in vaine: Oh then! would you be ſaued by the word? Then let the Word pierce your hearts, & wound your ſoules: a man that is dangerous ſicke, will open his arme, vncouer it, let the Chyrurgeon let him bloud vpon a vaine, thanke him, and pay him for his paines: Well, our ſoules bee dange-

dangerouſly ſicke with ſinne, though we kuow it not, and wee haue many a deadly wound, though wee feele it not: let vs then lay them naked, and ſuffer the Lords Chyrurgeons with the ſacryficing knife of the word of God, to cut and launch them, if euer wee looke to bee cured. Take heed you bee not like vnto *Ahab*, or *Herod*, but rather acknowledge it the endleſſe mercy of God, which ſends ſome *Nathan* to reproue you, and ſmite you. Alas! men will not endure this to bee ſaid: *Thou art the man*; to bee told of their ſinnes: but it is the onely way to ſaue mens ſoules.

1. Reg. 22. 8. Marke 6. Pſal. 141. 5

And therefore let vs all, yong and old, rich and poore, noble & ſimple, be content to heare of our ſins, and Gods iudgements againſt them: for, til that meſſage be liſtned vnto, there is no meſſage from God of any pardon to be giuen, or mercy to be ſhewed; though it were to a King, yet wee ſee *Nathan* being ſent from the Lord, doth firſt his meſſage of reproofe

proofe, and heard that liſtned to, before he vtter any word of pardon.

When Dauid had gone into Berſhaba, That is, after *Dauid* had committed that foule and filthy ſinne of adultery with *Berſhaba.*

Doct. 7 Chaſte ſpeech taught of God.

Where marke the great wiſedom of the Spirit of God, who ſpeaking of a foule and filthy fact, vſes a reuerent & chaſte ſpeech, very honeſt & decent; and therefore we learne that, as the Spirit of God ſeeakes, ſo muſt wee inure and acquaint our ſelues to ſpeake: yea, when we are to ſpeake of things that are not comely to bee ſpoken, to moderate our ſpeech, and to ſpeake in an honeſt and a chaſte manner: So the holy Ghoſt exhorts vs, That *our words ſhould be gratious,* Colos. 4.6. *and powdred with ſalt, and ſuch as may miniſter grace to the hearers.* But as Ephe. 4.9. *for filthy communication, or fooliſh ieſting which is not comely, let it not bee once named among ſt you.*

And this teacheth vs, that wee muſt all diligently ſtudy and practiſe the gouernment of the tongue, to order

order it aright in due manner, which is a worthy ſtudy, according to that of the Prophet, *Pſal.* 34.12.13. *What man is he that deſireth life, and loueth to ſee good dayes? keepe thy tongue from euil, and thy lips that they ſpeak no guile:* And to this purpoſe doth the Prophet *Dauid* ſpeak in another Pſalme, Pſalme thirty nine, and the firſt verſe: *I thought I will take heede to my wayes, that I ſinne not with my tongue, I will keepe my mouth bridled while the wicked is in my ſight.* The holy vſe of the tongue, is the language of *Canaan*, *Eſay*, 18.19. which wee muſt account to ſpeake, that it may bee ordered according to the will and word of God.

Vſe 3.

This condemneth the common abuſe of mens tongues, who doe not onely grieuouſly blaſpheme the name of God in ſwearing, but in moſt vile and filthy rotten ſpeech, ſuch as would make any chaſt eares to bluſh for ſhame, ſuch vncleane and rotten words, from young and olde, euen from little children and infants, are ſo

so common, as must needs make a chaste mind to blush at them: And how could they do this, but that they heare it of their elders, parents, and others? I beseech you remember
Eph. 4. 29. *Paules* words; *Let no corrupt communication proceed out of your mouthes.* It is lamentable to heare, that I haue heard of your children, most miserable and cursed othes, and filthy speeches, euen of those (which is strange) that can hardly speake. I pray you for Gods sake looke vnto it; for if you suffer them, and giue them liberty, they will bee the cause of your woe in the end.

Doctr. 8. The godly do respect more the glory of God then their own credit.

Heere marke that *Dauid*, a glorious and renowmed King of Israel is content to shame himselfe for euer, to record his sinnes to his owne shame, so that he may procure Gods glory, and the good of his Church. For this he knew, that this example of his, of his grieuous fall, being recorded in Gods Booke, would turne by Gods blessing to the endlesse comfort and good of his Church:

For

For what a ſingular comfort is this to Gods children, when they ſhall remember that the fals and ſlippes of ſuch worthy men, are recorded in Gods Booke? And if this were not, our faith would faile, and we ſhould euen vtterly diſpaire.

And as it was with *Dauid*, ſo it is with all the godly, if euer they felt the terror of an accuſing conſcience for ſinne; if euer they were diſpleaſed at themſelues for offending a good and gracious God, they will not then ſtick to manifeſt their owne ſhame, and proclaime their owne folly with griefe of heart, with the Leper in the Law, *Leuit.* chap. 13. verſe 45. *I am vncleane, I am vncleane*, that ſo they may procure their former peace from God, and giue him glory by their Repentance, as they diſhonored him by their ſinnes: So that where the Lord doth awaken the conſcience, all excuſes are ſet aſide, and man is glad to diſburden himſelfe by confeſſing his ſinne vnto the Lord.

Wee

We learne by *Dauids* example, not to bee vnwilling to doe that which may be for Gods glory, and the good of his Church, though it ſhould bee our vtter diſgrace in the world. Yea, euen to ſhame our ſelues for euer, ſo as God may haue his honour by vs: Alas? wee are ſo chary of our owne credite, and ſo loath to ſhame our ſelues, that we will not acknowledge our ſinnes and infirmities, though it might turne much to Gods glory: but this let vs know, that it is our duty to ſeeke Gods glory, and the good of his Church, though wee ſhould euen for euer ſhame our ſelues to the world. It is a ſhame to ſin, no ſhame to repent: Yea, ſhame is the beſt fruit of ſin; neither is our ſhame increaſed by confeſſing our ſins, but rather diminiſhed, and taken away: And yet ſo nice are wee, that wee are loath to acknowledge our ſinnes, without which there is no pardon of ſinne.

Rom. 6.

Doctr. 9. The ſtrongeſt may fall.

From the perſons that fell into this great ſinne of Adultery, namely, *Dauid* and *Berſhaba*: *Dauid* an excel-

lent

lent King, and Prophet of God; yea a man after Gods owne heart, And *Berſhaba* no common ſinner, but a woman of great name, yea, a religious woman, as it appeareth, wiſe, and diſcreete: By this wee may ſee into how great ſins the children of God may fall, if the Lord leaue them but a little to themſelues, as wee may ſee in *Noah*, *Lot*, *Dauid*, *Peter*, and the like. Prou. 31.

Seeing it is ſo: Oh, how ſhould wee watch ouer our waies! though thou beeſt the child of God, yet ſee how thou maiſt fall, if the Lord leaue thee but a while: O then *countergard thy heart, &c.* Keepe it with watch and ward, and looke vnto the caſements of the ſoule, thy eares, and thy eyes, by them was *Dauid* ouercome. What folly is it then in them, who dare come into any company, that dare look and pry into the beauty of women, as though they were ſo ſtrong, that they were out of all danger to ſin? But art thou ſtonger then *Dauid*? If not, thou maiſt fall. *Vſe.* 1. Prou. 4. 23 *Note.*

Let

Vse 2. Let all Ladies and godly women take heed, let them looke on *Bersheba*, a worthy woman, and let them feare to giue any entertainement to luſt and vncleaneneſſe, for they may be ſooner ouer-taken, then they bee aware; looke vnto thy eyes, and to thy company, leſt thou bee poiſoned by the company of vnchaſte perſons: Yea, it may admoniſh all men and women, though neuer ſo ſanctified, chaſte, and religious, to feare themſelues, and to cut off all occaſions to vncleanneſſe; as pride in apparell, dalliance, euill company, idleneſſe, and the like, which be fore-runners of this ſinne.

Vſe 3. Note. Laſtly, let no vncleane perſon, man, or woman, make *Dauid*, nor *Berſhabaes* ſinnes, a meanes to emboldon them, or bolſter them in vncleaneneſſe; for if thou ſinne, becauſe ſuch ſinned, thou maiſt periſh in them. This is not the end why their ſinnes be noted in the Booke of God, for to bolſter vs in ſinne: But rather, to admoniſh vs of our weake-

weakeneſſe, to make vs watch, leſt we fall, ſeeing ſuch excellent ones haue fallen: Oh then let vs imitate their Repentance, not their fals?

Pſalme 51.

VERSE. 1.

Haue mercy on me O God, according to thy louing kindnes, according to the multitude of thy compaſſions, put away mine iniquities.

NOw follows the Pſalm it ſelfe, and it is a moſt excellent Pſalme to be learned of euery Chriſtian man and woman: & oft times to be vſed for our comfort; for it containes a moſt earneſt prayer of *Dauid*, that worthy ſeruant

of God, and renowmed King of Iſrael, a Prophet of God, and a man after his owne h eart.

Wherein hee humbly doth acknowledge his ſins vnto the Lord, earneſtly intreating for grace and fauor at Gods hands, for the true pardon of them all, and to be comforted againe by the gracious promiſes of God.

This Pſalme may be diuided into 2 parts: in the firſt part *Dauid* prayeth for himſelfe, vnto the eightenth verſe: In the ſecond part hee prayeth for the Church of God; that the Lord would bee fauourable vnto Syon his Church, and build vp Ieruſalem.

The maine thing which *Dauid* ſo earneſt, and ſo often prayeth for, is mercy and fauour at Gods hands for the pardon of his ſinnes: and this Petition is repeated againe, and againe, ioyned with great affection, and earneſt deſire of mercy, confeſſing his ſinnes vnfainedly, and abhorring them.

Secondly, *Dauid* prayeth vnto God,

God, for the worke of ſanctification, that the Lord will purge him, and ſanctifie him by his holy ſpirit, and renue his heart.

Thirdly, hee promiſeth to Preach forth this mercy of God vnto others, that his example ſhall bee a meanes, by Gods bleſſing to conuert them, to make them afraid of ſin, and to comfort them that be fallen.

Fourthly, hee ſheweth the great abuſe of outward Sacrifices, and the outward worſhippe and ſeruice of God, that if it bee done by impure and impenitent ſinners; alas, the Lord takes no pleaſure in it, but hates and abhorres it. Eſay 1. 11.

In the firſt verſe we are to conſider, Firſt, what is the thing *Dauid* begs, namely, *Mercy*: Secondly, the perſon of whom hee begs it, and that is of God, *Haue mercy on me O God*: Thirdly, the manner and greatneſſe of this mercy, *much mercy & great mercy*, becauſe of this great miſery: & the doubling of the petition, ſhewes he prai-ed with feeling and great affection.

(*Haue mercy on mee O God*) As if he ſhould haue ſaid; O my God, I am a moſt vile and miſerable ſinner, I haue commited very great and grieuous ſins: I ſtand in great need of thy mercy, and therefore haue mercy on me in the pardon of my ſinne.

Doctr. 1. Sight of ſinnes the firſt ſteppe to Repentance.

Before a man can either craue for mercy, and begge the pardon of his ſins, hee muſt haue the ſight of them, he muſt ſee the danger of them, and finde himſelfe to ſtand in extreame need of Gods mercy. *Dauid* he had laine a long time in his filthy ſinnes, and neuer ſought vnto God for mercy, but being awaked by the reprehenſion of *Nathan*, now hee cries for mercy. The Prodigall ſonne, a true paterne for all ſinners, he neuer ſeekes to his Father, till he was in extreame miſery, and then he ſaith, *I will go to my Father:* ſo the proud Phariſie neuer beggs for mercy, for hee felt no want of it: And the Chruch of *Laodicea, Knew not that ſhee was miſerable, poore, blind, and naked*: For how can a man repent of that hee is ignorant

Luke 15.

Reu. 3. 10.

rant of? Sinnes committed cannot be repented of, till men see them and know them: nay, not barely to know them, but to know the hainousnesse of them, and the curse of God due vnto them; so as a man may take it to heart, and be troubled for his sins. *Dauid*, thogh a Prophet of the Lord, yea, a man after Gods own heart, yet lay a long time in sin without Repentance; because hee did not weigh and consider with himselfe what hee had done. And therefore in the word of God, the Lord oftentimes cales vpon men to consider their wayes, to know their sinnes, and the curse of God due vnto them. *Ier.* 3.13. *Know thy sins, O Ierusalem! Zeph.* 2.1.2. *Fan your selues. Lam.* 3.40. *O let vs search and trie our wayes, and turne vnto the Lord.*

Here wee may see the maine cause why there is so little faith & true Repentance in the world, why men are no more humbled for their sins, and do not repent for them: poore soules they know not that they doe euill: *Vse* 1.

They either cannot, or do not, ſearch themſelues. *Lam.* 3. 40. They neuer call their hearts to account. Now then, going on in ſecurity, ſeeing and fearing no danger: Alas! how ſhould they repent, how ſhould they turne to God? For if thou couldeſt ſee the miſerie of thy ſoule, and thy wofull eſtate by reaſon of ſinne, if thou couldeſt ſee the number and greatnes of thy ſins. Oh thou wouldeſt euen tremble for feare, and wonder at thy wofull eſtate! But alas! moſt men are like a man that trauailes in the night ouer a narrow bridge, which is very dangerous, and vnder it runneth a bottomleſſe gulfe; ſo as if he fall, he cannot eſcape, but muſt needes periſh. And therefore in the darke night ſeeing not the danger, hee feareth it not: But let him go that way in the morning, hee will wonder that euer hee was ſo mad and deſperate to goe that way, and will neuer venture that way againe. So many poore blind ignorant ſoules, when they haue runne headlong in ſin all their dayes

daies, and paſſed their vncertaine life in ignorance, prophaneneſſe, and manifold ſinnes, poſting to hell and damnation, not ſeeing the curſe of God that doth hang ouer their heads, they feare nothing, but run on headlong into all ſinne: But if it pleaſe the Lord to open their eyes to ſee their ſins, and the iudgements of God due vnto them; Oh they doe wonder at their owne extreame folly, and Gods infinite goodneſſe and patience, and would not bee in that caſe againe for all the world.

Well then, marke this Doctrine, doe not lightly paſſe it ouer, but eſteeme it as a bleſſed truth of God. Chriſt ſaith, *Luke* 13.5. *Except yee repent ye ſhall all periſh.* And for a man to ſee his ſinnes, the greatneſſe and grieuouſneſſe of them, it is the firſt ſteppe vnto Repentance. So that we ſee heere who they are that doe repent, and ſhall be ſaued; euen ſuch as ſee their ſinnes, their wofull miſery, and the wretched eſtate wherein they are, and which doe moſt ear-

neſtly hunger and thirſt after mercy in Chriſt Ieſus.

Well then, let mee aske thee this Queſtion, or rather, demand it of thine owne ſoule; didſt thou euer ſee thy wofull miſery, the wretched eſtate wherein thou art by reaſon of ſinne, what a miſerable ſinner thou art by nature, out of the fauour of God, in the ſtate of damnation, in extreme danger, for euer to be damned, and to looſe thy owne Soule? Didſt thou euer find thy ſelfe to ſtand in need of Gods mercy for the pardon of thy ſinnes, and extreme want of Chriſt bloud to ſaue thy Soule? Haſt thou felt thy heart wounded & bruiſed for thy ſinnes, that thy ſoule is euen ſicke with ſinne? Didſt thou euer thirſt after Gods mercy in Chriſt aboue all the world; ſo as thou haſt with ſighes and groanes, yea with teares begged Gods mercy on thy knees, as for life and death, *Io.* 7. 37. *Eſay* 55. 1. 2. *Eſay* 66. 2. If thou haſt not found and felt theſe things in thee in ſome meaſure, thy caſe is dangerous

dangerous and fearefull; thou neuer yet didſt truely repent: the mercy of God belongs not vnto thee.

Vſe. 2 O then it is a ſingular fauour of God, when hee doth open a mans eies to ſee his miſery, to find himſelfe to ſtand in need of Gods mercy, and extreme want of Chriſts bloud to ſaue his ſoule: This is the beginning of all grace: to feele the want of grace. *Dauid*, if the Lord had not rowzed him out of his dead ſinne, wherein he lay a long time, he might haue died, and periſhed in it: And therefore this ſhould teach vs all to pray to God, that he would in mercy open our eyes, that we might ſee our ſins, and feele our miſeries, and that wee may ſee wee ſtand in extreme neede of Gods mercy; and the contrary is a fearefull plague and iudgement of God, for men to lie & ſnort in ſinne, without remorce of conſcience, without the ſenſe and feeling of ſinne, or want of mercy: this *Dauid* now knew by wofull experience, that if he had died without Repentance,

tance, he had periſhed: of all diſeaſes they bee moſt dangerous which bee leaſt felt, as a lethargy, or dead palſie, or the like: ſo it is a moſt fearefull eſtate for any man to lie in ſinne, without the feeling of it; for then the heart is hardned, and hee makes no account of Gods mery. A man that thinkes he is well enough, will ſcorne the Phyſition: ſo thoſe blind ſinners that thinke they are well enough, and feele no want of mercy, of all men they are to bee pittied, they bee in a moſt dangerous ſtate and condition: And therefore we ſee it a great bleſſing of God, to be told of our ſinnes, to bee reprooued for them, that ſo ſeeing them, and the danger of them, wee may ſeeke to God for mercy.

Doct. 2. Sorrow for ſin, a note of a godly man.

Hence wee learne that the firſt ſtep to heauen, and the beginning of true Repentance is this: for a man to bee grieued for his ſinnes, to be wounded in conſcience for them; for till a man ſee his ſinnes, and feele the burthen of them, and feare the curſe of God due

due vnto them: he will neuer repent and seeke the pardon of them. This is that godly sorrow, that leadeth to Repentance, neuer to bee repented of.

2 Cor. 7. 10
Math. 26.
Luk. 18. 13

If this compunction and pricke of the heart bee the very beginning of true Repentance, and the first step to heauen, and the saluation of a mans owne soule, surely then most men bee in a miserable and wretched estate, for most men yet haue not set forward one foote, nor gone one step to heauen: For they haue neuer been humbled, neuer touched; neuer yet wounded, nor pricked in heart for their sins, and therefore must needes be in a dangerous estate: Well then, apply this to your selues, didst thou euer in all thy life finde thy heart pricked for sinne? Did the sacrificing knife of the Word, neuer wound thy conscience, nor fetch one teare from thine eyes for thy sin? Didst thou neuer finde thy heart to mourne, and to bee cast downe with remorce of conscience? Certainely thy case is fearefull

Vse 1.

Note.

fearefull and dangerous, thou art not yet gone one ſtep to heauen, nor moued one finger to eternall life: no, no, thou art yet in thy ſins, in extreame danger to bee damned: Oh then let the word come home to you, harden not your hearts againſt it, neuer bee at quiet till you can ſay, I haue felt my ſoule touched and wounded with the word of God.

Iam. 2. 19.

Vſe 2.

This ſerueth for the comfort of Gods Children: for if wee finde and feele our hearts broken and wounded for ſinne, ſo as wee mourne for them with godly ſorrow, becauſe they be ſinnes, diſpleaſe God, offend his Maieſty: it is a certaine ſigne we haue truely repented, wee are in the eſtate of grace, Gods ſpirit hath met with vs, the word hath not beene in vaine in our hearts, but hath wounded ſinne, cut the throat of it: bleſſed be God, if thou canſt ſay by experience, that the word hath beene powerfull to wound thy ſoule, ſo as thy conſcience is truely touched, not only becauſe of Gods anger, but becauſe of

of this, that we haue ſinned againſt a merciſull Father. This godly ſorrow euer goes with true Repentance; not as *Caine, Iudas, &c.* who diſpaired of Gods mercy with a deſperate ſorrow, becauſe of the puniſhment, but when wee are wounded with ſin, to mourne for it, becauſe it offendeth God, a louing Father.

Doctr. 3. The firſt thing *Dauid* craues is mercy.

From *Dauids* prayer, and firſt petition, marke what it is he ſo earneſtly craueth, not a Kingdome, nor gold, or ſiluer, not the life of his enemies, but *mercy, mercy* alone, hee craued for nothing but mercy: and therefore in his perſon, wee learne what is that which wee ſhould moſt deſire aboue all things in the world, namely, the fauour & mercy of God in Chriſt Ieſus; ſo that if it ſhould be asked, what we would deſire in all the world, wee ſhould anſwer, mercy, and the fauour of God in Ieſus Chriſt; he is a bleſſed man that hath mercy, let other men deſire worldly wealth, riches, honor gold, ſiluer, but Lord I craue nothing but mercy, thy fauour and louing coun-

Pſa. 32.1.2
Pſa. 4.6.
Luk. 18.13

countenance: The poore publican comming to God, hee knocks on his breaſt, and cries for mercy; *God bee mercifull to me a ſinner.*

For there is nothing in the whole world, that is able to appeaſe the trouble of a wounded conſcience, ſaue onely the mercy of God in Chriſt Ieſus. *Dauid*, no doubt, had toſſed many thoughts within himſelfe when hee came to vtter this which heere is penned, hee had a true ſight, no doubt, of the miſery and wretched eſtate wherein hee ſtood, by reaſon of his ſin: And had there beene any other way in the world to haue gotten out of that eſtate, hee would haue found it. But marke, hee caſts his eie onely vpon the mercy of God, making that his ſureſt refuge, in this his greateſt neceſſity: Euen ſo, howſoeuer the opinions of men, as touching happineſſe, bee diuerſe, poore men thinking riches, the priſoner liberty, the ſicke man health: Although theſe deſire all theſe, yet the ſinner euer deſireth mercy. This

mercy

mercy of God. *Dauid*, this ſweete Singer of Iſrael, had often times ſinged, now hee deſires it. And this is the difference betwixt the godly and the wicked: *Honour mee* (ſaith *Saul*) *before my people. Haue mercy on mee* (ſaith *Dauid.*)

Wee learne hence, that nothing can pacifie a wounded Conſcience, grieued, and diſtreſſed for ſinne, but onely the fauour and mercy of God in Ieſus Chriſt. Men may in their diſtreſſes go to ſport and paſtime, and merry company: But alas! this is no comfort to a wounded Soule, onely the mercy of God and feeling of his loue in Chriſt, can aſſwage and pacifie the accuſing of our Conſciences: A man in a hote burning ague may taſte of cold water, which may eaſe him for the preſent: but alas after it will increaſe his torment: And as an old ſoare, if it bee not healed at the bottome, though it ſeem to be ſound on the toppe, yet it will breake out againe, and become more dangerous and incureable: euen ſo, when men ſhall

Vſe. 1.

ſhall ſeeke to ſmother the accuſation of conſcience, to blunt the edge of it, it will after rebound againe, and giue a deadly wound to deſperation.

Vſe 2. Nothing can pacify a wounded conſcience but God.

Doeſt thou find thy conſcience vnquiet? Doeſt thou feele it wound & accuſe thee? So as thou canſt find no comfort nor reſt vnto thy Soule? There is no other way in the world to pacifie thy conſcience, and to haue peace, then to entreate and beg for mercy at Gods hands: *The Kingdome of God ſtands not in meate & drinke but in righteouſneſſe, and peace, and ioy in the Holy Ghoſt:* So that although a wicked man enioy all the word, yet if he haue not mercy, and the pardon of ſins, alas hee ſhall haue no ſound peace of conſcience, no ioy in his ſoule, nor any drop of true comfort: And therefore let vs all ſeeke reconciliation with God, intreat for fauor and mercy, and neuer giue any reſt vnto our ſoules, till wee can feele and finde our Soules aſſured of Gods mercy in Chriſt, and the pardon of our ſinnes. If any ſay, O that I could feele

Rom. 14. 17.

feele this in my ſoule, I haue an accuſing conſcience, I feele it terrifie me: I am afraid I ſhall bee condemned: I can find no comfort; What ſhall I doe? Euen as *Dauid* did heere beg hard, ſeeke earneſtly, for ſo the Lord promiſeth; *If wee ſeeke we ſhall finde*: And therefore let vs pray and continue in prayer, and know that the Lord will in the end heare and grant our requeſts.

The ſecond point is the Party to whom the Prophet directs his prayer, and ſeeketh for comfort: not to any Saint or Angel, not to the Virgin *Mary*, but hee goeth to God, prayeth to him, *Haue mercy on me O God*, and hee directs his prayer to the whole Trinity, Father, Sonne, and Holy Ghoſt; to God the Father, as the Authour of all mercy, to Ieſus Chriſt, by whom, and in whoſe name we obtaine mercy, and to the holy Ghoſt, becauſe he doth teach vs to pray, and doth conuey and deriue all ſauing comfort to vs. To whom.

Hence wee learne to whom wee

Doctr. 4. God alone is to bee prayed to. Rom. 10. 14 Dan. 6. Pſal. 2. 7. Leu. 19. 21 Eſay 8. 19. Eſay 59. Dan. 9. 17.

muſt direct all our prayers, namely, to God alone, Father, Son, and Holy Ghoſt, becauſe wee muſt pray to him alone, on whom wee muſt beleeue. Secondly, God alone, can, and will, pardon the ſinnes of thoſe that ſeeke vnto him for mercy. Thirdly, it is Gods commandement, that wee ſhould pray to him, and to no other creature. Fourthly, wee haue promiſes, that if wee pray vnto him, he will heare vs. Fiftly, wee haue the examples of all Gods children, who in all their troubles ſought to God alone, and to no other creature in the world, and he preuailed.

How auaileable were the prayers of *Abraham*, being made vnto God in faith, *Geneſis* chap. 18. That if ten righteous perſons had beene found in Sodome, God had ſpared thoſe Cities for their ſakes? How was the Sunne and Moone ſtaied by the praier of *Ioſhuah*, till hee was reuenged on his enemies? *Ioſhua* chap. 10. How did *Elias*, by his prayer, obtaine rain, which had been with-held from the earth

earth three yeares, and ſixe moneths? 1.*Reg.*17.*Iam.*5. *Acts* 12.1.2.*Ioh.*5. 14.*Dan.*9.17.*Ioh.*11.41.

This condemnes the blaſphemous doctrine of the Church of *Rome*, who teach men to pray vnto Saints and Angels, to the Virgin *Mary*, to ſtocks and ſtones, and I know not what; whereas the Lord ſaith plainly, *Hee will giue his glory to no creature.* Now, that wee may not pray vnto them it is manifeſt; firſt, we haue no commandement: Secondly, no promiſe: Thirdly, no examples of Gods Children: Fourthly, we may not beleeue in them. *Vſe 1.* Eſay 41.8. Eſay 63.16

Nay, would we not take him to be a fooliſh ſupplicant, that when the Kings Sonne offereth to ſpeake for him to his Father, would refuſe to vſe his mediation, and goe to one of his ſeruants to intreat for him: Is it not meete that ſuch a one ſhould bee ſaid nay? Euen ſo, in aſmuch as the Father ſendeth vs vnto his Son, and the Sonne calleth vs vnto himſelfe, what madneſſe it is then to runne as

well from the one as from the other, to go from the Sonne to the Saints; from him that can heare, to them that cannot help; depriuing the Father of his honour, the Son of his office, and diſgracing the Saints. Away therefore with the meditation of Saints & Angels, who know not our hearts, nor heare our prayers, *There is one Mediator betwixt God and Man, the Man Chriſt Ieſus.* And 1. *Iohn* 5.14. *This aſſurance haue we in him, that if we aske any thing, according to his will, hee heareth vs.* Let vs tread in the ſteps of *Dauid*, and *Moſes*, and the reſt of the Seruants of God, who haue euer, in their greateſt troubles, called vpon the name of the Lord. And howſoeuer Papiſts or Idolaters will bee ready to pretend humility, that they will not be ſo bold to come to God themſelues, but they will vſe the meditation of ſuch as are about him: yet let vs know, that *Dauid*, when hee came to God, hee was as humble as they, and farre beyond them; yet his humility did no whit hinder, his holy

holy boldneſſe, as to come into Gods preſence. For our humility doth not appeare in ſhrowding our ſelues vnder the Saints wings, but by humble and harty confeſſion of our ſinnes vnto God.

Let vs go vnto God in prayer, intreate for mercy at his hands: Let vs not goe to Saints or Angels, or any other creature, ſaue God alone, in the name of Chriſt Ieſus. What father is more ready and willing to heare his child, then the Lord is ready and neare at hand, to heare them that call vpon him in truth? now that wee may pray vnto God for mercy and pardon for our ſinnes, wee muſt bee perſwaded of two things: Firſt, of the power of God, that he is able: Secondly, of his will, that hee is willing to pardon them. The poore Leper ſaith; *Lord, if thou wilt thou canſt make me cleane:* And therefore that wee may pray in faith and aſſurance, let vs bee perſwaded of theſe two: Firſt, That God is almighty, and is able to pardon all our ſinnes, though

Vſe 2.

Math. 8. 2.

neuer ſo great: Secondly, hee that is moſt ready, and willing, for Chriſts ſake (in whoſe name wee come vnto him) to pardon all our ſinnes: for if we doubt of either of theſe, we cannot pray in faith, and ſo ſhall not obtaine that we deſire.

Verſe 3. Seeing *Dauid* prayeth for pardon of ſinne, and craues it onely at Gods hands, wee ſee that this is a curſed and blaſphemous Doctrine of the Papiſts, who hold that their head the Pope, can pardon ſinne: yea not onely giue a man pardon for his ſinnes paſt, but (for money) can pardon and ſeale him a pardon for ſinnes many yeares to come: a moſt blaſphemous doctrine, and that which opens a gap to all ſinne, when a man ſhall haue promiſe of pardon for ſins to come. But wee ſee heere, that the word of God ſpeakes cleane contrary, namely, that God alone can pardon ſins: *For who can forgiue ſinnes ſaue God onely?* And where did we euer finde that God did pardon a man ſinnes for time to come: but rather threatneth ſinners

The Pope cānot forgiue ſins.

Luke 5. 21.

ſinners with Iudgement, to make them beware of ſinne: ſo that wee ſee the Pope is Anti-chriſt, who ſetteth himſelfe in the ſeate of God, and exalts himſelfe aboue God: in that he takes vpon him that God neuer did, to giue a man pardon of his ſins, before they be committed. 2. Theſ. 2. 4

After thy louing kindneſſe.

Dauid being diſmayed and caſt downe, in the ſenſe of his miſery, doth looke vp to Gods mercy, and is emboldened thereby to draw neerer vnto him, and with ſome comfort to call vpon him for mercy.

Whence wee learne firſt of all this Doctrine, that the experience of Almighty Gods former fauour caſteth off feare and cauſeth affiance in God, and is one of the chiefeſt cauſes to moue vs ſtill to truſt in him, as *Pſalme 4. Heare mee when I call O God of my righteouſneſſe: For thou haſt ſet mee at liberty when I was in trouble: haue mercy therefore vpon me, and hearken to my* *Doctr. 5.* Experiẽce of former fauour, aſſureth of future fauour.

prayer. Where the Prophet reaſoneth from the time paſt to the time to come, and entreated God to heare him now, becauſe hee had already ſhewed mercy on him. The like wee may ſee, *Pſal.* 22. *Thou diddeſt draw me out of the wombe, &c.* Out of which words wee gather, that the Prophet, for benefites paſt, aſſureth himſelfe of deliuerance from dangers preſent. The like of the Lyon and the Beare, 1. *Sam.* 17. 34. *Pſal.* 34. 7.

Vſe 1. We learne hence to acknowledge his great mercy, that maketh one mercy ſeale of another, & one grace the pawne of an other: Now what man or woman hath not receiued thouſands and ten thouſands of mercies from the God of mercy; all which may bee ſo many comforts vnto his Soule, to aſſure him that God will neuer forſake him. Indeed if our owne works, or righteouſneſſe, were the onely ground to moue the Lord to take pitty on vs: then wee ſhould bee much diſcouraged in our ſelues, when we looke backe vnto our liues:

but

but now the former mercies of God, are Arguments of further mercies, to assure vs that hee will adde mercy to mercy: whereby wee may see how fruitfull the *louing kindnesse* of the Lord is, alwaies producing more, as one graine of corne increaseth an hundred fold.

Againe, wee learne hence a notable difference betweene God and man in bestowing benefites: men are quickly weary of their liberality, but it is not so with God: The more bold wee are in asking, the more boutifull hee is in giuing: which is a comfort to all weake Christians, and wounded Soules, who are euer ready to reason thus within themselues; Will God heare me? or respect me? Will hee shew his *louing kindnesse* towards mee a wretched sinner? Yea, God doth heare thee & respect thee, and will shew mercy vpon thee, if thou seeke vnto him in faith; yea the oftner we aske, the better we are accepted of God: the more wee desire, the more we obtaine. Hee chargeth *Vse. 2*

vs

vs, *Pſal.* 50. 15. *To call on him in the day of trouble*, and aſſureth vs of our deliuerance, *Iames* 1. 5. 6.

Doctr. 6. The mercy of God emboldes ſinners to come vnto him.

Hence marke what is that whereby poore diſtreſſed ſoules, throwne downe for ſinne, wounded and melting for ſinne, and almoſt in the gulfe of deſperation (as *Dauid* was) that giues them courage and emboldnes them to come into the preſence of God; to ſtand before their Iudge: namely this, the endleſſe loue and mercy of God in Ieſus Chriſt, euen the conſideration of Gods mercy, that hee is moſt ready to pardon, and forgiue poore ſinners, to receiue them to mercy: for ſo long as the conſcience accuſes for ſin, and terrifies a poore ſinner, hee doth nothing but fly from God, runne from him, dares not looke vnto him, nor call vpon him, till hee conceiue of Gods mercy in Chriſt, that hee is moſt willing to pardon thoſe which do truely repent.

Pſal. 103. 8

Now, that God is mercifull and ready to pardon poore ſinners, and to

to receiue them to mercy, it doth appeare by that his louing inuitation, *Math.* chap. 11. verse 28. *Come vnto mee all yee that trauaile and are heauy laden, and I will ease you.* Likewise hee embraceth the poore and simple, as louingly and cheerefully, as the rich and wise of the world. Publicans and sinners are accepted of him, who were contemned of the *Iewes.* The woman taken in Aduitery, is exhorted by him to Repentance; the blind man restored to his sight, and cast out of the Synagogue, is sought out by Christ, and taught to beleeue, *Iohn* 9. 35. The penitent theefe is by him conuerted to the faith, *Luke* 23. according to that, *Math.* 18. 14. *It is not the will of God that one of these little ones should perish.* The like we may say of *Mary Magdalen,* who was infamous in life, out of whom Christ cast seuen deuils. Of the Cananitish woman whom he heard and helped. Of the cripple that lay at the poole, who when Iesus found in the Temple, *Io.* 5. he

he exhorted to ſinne no more, according to that of the Euangeliſt, *Mat.* 11. That by the power and loue of Chriſt, the blind had their ſight reſtored, the lepers were cleanſed, the dead were raiſed, the halt walked, the ſicke were healed, and the poore receiued the goſpell.

Vſe 1. Seeing a poore ſinner will neuer flie to God for mercy, vntill hee bee perſwaded of the fauour and mercy of God in Chriſt, and can perſwade himſelfe that God is moſt merciſull and willing to pardon him: we muſt remember euer with the one eye to looke vnto his iuſtice, that he is a holy and a iuſt God, moſt righteous and one that cannot beare with ſin and ſinners, that liue and delight in ſin: ſo with the other eye wee muſt looke vnto this endleſſe mercy in Chriſt Ieſus, fix our eies on that, and rely on that; otherwiſe, alas! we ſhalbe ſo far from ſeeking vnto him, that we ſhall moſt willingly flie from his preſence, as a terrible and angry God, and moſt righteous iudge: And therefore,

fore, as we must needs behold him as a iust God, and righteous, to punish sin: so wee must labour to be perswaded of his mercy, that he is most ready to pardon, full of compassion, that so by Iesus Christ, wee may haue accesse vnto the throne of grace, and entrance with boldnesse into his presence: And because that Christ Iesus is the *Way*, the *Truth*, and *Life*; let vs neuer goe without him, but take him in the armes of our faith, & in his name beg for mercy; for without him we can find no mercy but iudgement. Eph. 3. 12. 1. Iohn 2. 1

Vse 2. Cause of mans dispaire.

Wee see hence the very cause why so many come to dispaire, and so to cast away their owne soules; namely, because they cannot conceiue that God hath any mercy for them: They cannot bee perswaded of Gods endlesse mercy in Christ Iesus: but when their consciences doe accuse them of their sins, they presently see that God is angry with them, that hee is a righteous Iudge, an angry and terrible God against sinners: And thus seeing his iustice and anger against sin, they dare

dare not appeare in his presence, but fly from him, as *Adam* did in the garden, and could wish that they might neuer come into his presence: they cannot for their liues behold the mercy of God in Christ: impenitent sinners cannot call God Father, they cannot indure Gods angry countenance, but rather wish they were out of the world, and might neuer come before his face: for this is certaine, that vnlesse a poore sinner, and destressed soule, can, together with the sense of sinne, and Gods anger against sin, behold and acknowledge the endlesse mercy of God to pardon them, hee will neuer dare to appeare in his presence, but Gods anger will ouer-whelme him: Well thē, let vs with *Dauid* so behold and feele the anger of God for our sinnes to humble vs, that we neuer dispaire of Gods mercy, but still know and beleeue, that God is no lesse infinitely mercifull, if we can repent, to pardon and forgiue vs, then hee is infinitely iust to punish, if wee will not repent.

Marke

Marke how *Dauid*, a man after Gods owne heart, intreats the Lord to pardon his sinnes for his mercies sake: therefore we learne that there is no other cause to moue the Lord to pitty and pardon vs our sins, but onely his most free and vndeserued mercy: there is no worke, no goodnesse, or vertue, in any man, to moue the Lord to pitty and pardon vs, but all is of his meere bounty, goodnesse, and mercy; without all merites of ours: as what could the Lord see in *Saul*, in *Rahab*, in *Mary Magdalen*, out of whom went seuen deuils, to moue him to mercy, but his meere mercy alone: Euen so, all the giftes & grace of Gods spirit bestowed vpon his seruants, either concerning this life, or the life to come. They all proceed from the free grace and mercy of God in Iesus Christ, according to that of the Apostle, *Rom.6.23. Eternall life is the free gift of God.* This is confirmed by the practise of godly *Daniel*, *Dan.9.7.8.9. O Lord, righteousnesse belongeth vnto thee, But vnto vs*

Doctr. 7. Godsmercy mans merite.

Acts 9. Luke 7.

vs shame, because we haue sinned against thee: wherby we gather, that though our prayers bee not without effect, yet they preuaile not with God by vertue of any excellency that is in them, but because God hath promised to bee found of them that seeke him in the meanes he hath appointed. And so for the rest of Gods ordinances, Word; Sacraments, &c. the Lord doth accept them, and is well pleased in them; howbeit not through our worthines that performe them, but for his goodnesse sake that doth command them: For these properties are to bee found in workes that are meritorious.

First, they must be done of a mans owne selfe, and from himselfe; but wee haue nothing of our own to giue vnto God, *For what hast thou that thou hast not receiued?* 1. *Cor.* 4. 7. without him we can do nothing: it is hee that must worke in vs, the will, and the deed.

Secondly, they must be such works as are not due vnto him, they must not

not bee due debt, but proceed from our owne free will, euen such as God cannot iustly challenge at our hands: But whatsoeuer wee doe, wee doe of debt and duty; yea, *Luk.* 17.10. *When yee haue done all those things that are commanded you, say we are vnprofitable seruants, wee haue done that which was our duty to doe.*

Thirdly, the workes we do must be done for the profite of him, from whom wee looke for a reward: But *Psalme* 16. *All our goodnesse can not reach vnto the Lord*: We may benefit men, but wee cannot benefit our Maker; therefore it is plaine we cannot merite.

Fourthly, the worke and thy reward must bee in proportion equall; for if the reward be more then the worke, it is not a reward of desert, but a gift of good will: But, *Rom.* 8. *The afflictions of the present time, are not worthy of the glory that shall be shewed vnto vs.* So then they are not deserued of vs but are bestowed on vs.

This condemnes the doctrine of

the Church of *Rome*, who teach, that God doth shew mercy on some men, because they bee worthy of it, for their good workes, and honest life: and therefore they can dispose themselues by vertue of their free-will, to moue the Lord to haue mercy vpon them. But wee ascribe all to Grace and meere mercy: and therefore seeing pardon of sinnes comes from the meere mercy and loue of God in Christ, we must ascribe all the praise of it to God alone: pardon of sinnes, grace to repent, life eternall, all these come from the meere mercy and loue of God in Christ Iesus: And therefore let vs ascribe nothing vnto our owne goodnesse, or vertue, to our owne wit, or reason: but giue all the glory to God.

Ephes. 2. 8.

According to the multitude of thy compassions, put away mine iniquities.

AS if *Dauid* should haue said, Oh Lord! my sinnes are many, and great,

great, and therefore I ſtand in need of thy mercy for my miſery, and of the multitude of thy compaſſions for pardon of all.

Doctr. 8. The nature of ſinne.

When as *Dauid* prayeth for a multitude of mercies, for the pardon of his ſinnes: wee learne hence, what an haynous and horrible thing ſinne is in Gods ſight, that it cannot bee pardoned without a multitude of mercies: ſinne being committed againſt an infinite God, deſerues infinite and endleſſe puniſhment of ſoule and body, and before it can bee pardoned, muſt haue infinite mercy.

Sinne is odious in it ſelfe, and maketh vs vile and abhominable in the ſight of God, *Ierem.* 5.25. *Eſay* 59. 1.2.3. *Keeping all good things from vs, and pulling downe all euill vpon vs, and that the wages thereof is death, being able to preſſe vs down euen to the bottome of hell.* It is ſinne that maketh vs execrable to the Lord, and abhominable in his ſight, yea, nothing doth more deforme vs, and make vs curſed & deteſtable in the ſight of God,

then ſinne, *Ioſ.*7.12.13. the pardon whereof muſt haue infinite mercy.

Vſe 1. Then hence wee learne, that wee neuer eſteeme rightly of ſinne, till wee come ſo to bee grieued for it, as that wee finde our ſelues to ſtand in in great neede of Gods mercy for the pardon of it, yea, of a multitude of mercies, of a ſea of mercies, till wee finde that we ſtand in neede of euery droppe of Chriſts blood to ſaue our ſoules, *Dauid* hauing ſinned, begs for multitude of mercies, and ſo we ſhall finde, that if wee truely repent of ſin, that we ſtand in need of a ſea of mercy, and of euery droppe of Chriſts blood.

Vſe 2. This condemneth moſt men and woman, who are ſo farre from eſteeming thus of ſinne, that they make no bones of great ſinnes, and many grieuous impieties: yea, they make a ſport of ſin, ſwearing, lying, drunkenneſſe, whoredome, pride, couetouſneſſe, &c. and giue them names of vertue: we ſee it too too common, that men thinke they ſtand in no

need of Gods mercy, they thinke that *Lord haue mercy on me*, will ſerue. But if wee will iudge of ſinne as wee ought, we ſhall finde that we ſtand in neede of a Sea of mercy in regard of the multitude of our ſinnes.

Doctr. 9. God, a God of mercy. Pſal. 119.

Wee ſee that the Lord is full of mercy, full of pittie and compaſſion; & his mercies are ouer all his works; And indeede his mercies are great. Firſt, becauſe they come from an infinite God, to men who are infinitely euill, and deſerue no mercy, but iudgement. Secondly, becauſe for time, they laſt for euer, and neuer haue end. Thirdly, becauſe the mercy of God concernes great things, ſaluation, life eternall, &c.

And this is that which the Lord himſelfe proclaimeth from Heauen, *Exod* 34.6. *The Lord is ſtrong, mercifull, ſlow to anger, & aboundant in goodneſſe and truth; reſeruing mercy for thouſands, and forgiuing iniquitie, tranſgreſſion, and ſinne.* Againe, *Michah* 7.18. *Who is a God like vnto thee that takeſt away iniquitie, & paſſeſt by tranſ-*

greſſion? He retaines not wrath for euer, becauſe mercy pleaſeth him, he will turne againe and haue compaſſion vpon vs; he will ſubdue all our iniquities, and caſt all our ſins into the bottome of the Sea. Eſay 55.8.9. *Ez.* 33.11. Though therefore our ſinnes be great, yet great is the mercy of God in pardoning it. *Rom.* 5.20. *Where ſinne doth abound, there grace doth ſuperabound:* Wherefore let not ſin ſo diſmay vs, to caſt vs downe to diſpaire, as this cheer vs, that God is ſo gracious.

Vſe 1. Seeing the Lords mercy is as a bottomleſſe ſea, that cannot bee drawne dry: *His compaſſions faile not.* Hence is matter of great comfort to all true penitent ſinners; for thy ſins cannot be ſo many and ſo great, but if thou haue grace to repent, God is able and willing to pardon them all.

Lament. 3.

If thou ſay, Oh! my ſins are great, grieuous, monſtrous, vnſpeakeable; well, the mercy of God is greater, as may appeare in the pardon of *Lots* ſinnes; *Dauids, Peters, Pauls, Rahabs, &c.* If thou canſt repent, and truely turne

Geneſ. 19. 2. Sam. 12. Acts 9. Ioſhua 2.

turne to God: If thou ſay, O! they are more then the ſtarres in number, remember that Gods mercy is as a botomleſſe ſea, hee hath a multitude of compaſſions, and can pardon them though neuer ſo many and grieuous: If thou ſay, Oh! I haue liued along time in them, twenty, thirty, forty yeares, looke on Gods mercy ſhewed to *Rahab*, *Paul*, and others, that had liued long in ſin: ſo that if a man haue grace to repent. neither the greatneſſe nor the multitude, nor the continuance of his ſins, none of all theſe can hinder Gods mercy: but heere is all, that men muſt repent: otherwiſe, if men do not repent, the leaſt ſinne is damnable: and if men repent, no ſinne is ſo great, but is pardonable.

Yet notwithſtanding, men muſt take heed that they take not occaſion to liue in ſinne, becauſe God is mercifull, for theſe things are noted as a comfort for thoſe that ſigh and groane vnder the burthen of their ſinnes, to comfort them, and to keepe

The mercies of Gods belongs not to all.

them from deſpaire, that if they bee truely humbled for their ſinnes, there is yet with the Lord mercy in ſtore, whereby they may be ſaued.

Vſe 2. Seeing all Gods gifts come from him to vs, of grace and mercy, euen becauſe hee is full of mercy, and hath euen a *multitude of mercies* for poore penitent ſinners, that flie to him for mercy. Wee learne aboue all things in the world to deſire mercy, and the pardon of our ſinnes. This we ſee in the Prophet *Dauid*, Pſalm. 6. 6 *My ſoule is ſore troubled, but Lord how long wilt thou* Pſal. 63. 3. *delay? Returne (O Lord) deliuer my ſoule, Saue me for thy mercies ſake*: this is likewiſe practiſed by the Church; Lamen. 3. *It is the Lords mercies that wee are not conſumed, becauſe his compaſſion faile not.* Thus the godly when they deſire any bleſſing, they craue it of fauor: If they craue to haue any iudgement remoued, they craue it of mercy, eſteeming his mercy aboue all the world, or ought elſe they can deſire: labod therefore aboue all things in the worke for the mercy of God,

in

in Ieſus Chriſt: vſe all good meanes to obtaine it; employ thy ſelfe diligently to keepe it, and to continue it towards thee, that in thy life it may be with thee, and in death in may not depart from thee.

Laſtly, where the Prophet *Dauid* ſaith, *According to the multitude of thy compaſſions, blot out mine offences.*

Marke that the word (*blot out*) it is a Metaphor taken from Writing-tables, when a man ſhall wipe out with a ſpunge all that is written: or from croſſing of bookes of Records, and bookes of Debts.

And it is all one as if *Dauid* ſhould haue ſaid; O Lord, I haue runne far in thy ſcore; I haue euen filled thy Booke, not with ſmall, but great ſummes of Dept, pay I am not able, no not one farthing: Now Lord I beſeech thee therefore deface, croſſe, and blot out altogether the dept of my ſinnes.

Hence we learne, that all our ſins are recorded in the Lords Booke: he keepes a Bill of account, all our very

Doct. 10. The Lord keepes a Booke of our ſins.

ry thoughts, words, and deeds, are knowne vnto him, hee keeps them in minde and memory, and hath them written downe: And vnleſſe wee repent of them, and they bee blotted out with the bloud of Chriſt, layd hold on by faith, the Lord will call them all to account at the day of iudgement; *The Bookes ſhall then be opened*, and euery ſinne, old, new, ſecret, open, againſt God and men ſhall be brought to light, for they be recorded in Gods Booke.

Reu. 20. 12

Now by theſe Bookes wee may not conceiue materiall bookes, in which men write downe ſuch things as they would haue remembred, for God cannot bee ſaid to ſtand in need of any ſuch helpes: But becauſe all things are as certaine and manifeſt to him, as if hee had his Regiſters in Heauen to keepe account thereof. *Pſalme.* 139. 16. *Dan.* 7. 10. *Philip.* 4. 3.

So then we may ſee, that the Lord doth keepe a note of all our ſinnes, and chalkes them as it were vpon a ſcore,

score, vntill payment come. It is not with God as it is with Princes, who are ignorant of the Treasons plotted against them; but all things both past, present, & to come, are knowne to him, as wel our rebellious thoghts, as sinfull acts committed. And although we doe forget, and carelesly minde what wee haue done, yet God forgets nothing; euery part and parcell of our debt beeing noted exactly in his Booke of remembrance.

Seeing all our sinnes bee knowne to God, hee notes them downe in his Booke of Account, and not one sin can passe him, but he writes it down: how should this make vs all carefull vnto our liues, that wee commit no sin, for if we doe, the Lord knowes it, and notes it in his Booke; and vnlesse he blot them out, they shall all come to account. *Vse 1.* 2. Co. 5. 10

A wicked man & an vnchaste woman, how many thousand vile and filthy thoughts haue they in their m ndes, night and day? their hearts biurne in lust and vncleanne sse, and these

theſe they paſſe ouer, regarding them not; making little or no account of them: But (alas) the Lord hath them all written in the Booke of his Remembrance, and if thou repent not of them, and leaue them, O woe to thy ſoule, when this Booke comes to be opened, and read ouer, and when thou ſhalt receiue *According to thy workes*: *Iob* ſaith, *Thou haſt ſealed vp our ſinnes in a bag*. To ſeale vp a thing doth note an exact kinde of keeping it: So then, the bagge and bundle of our ſinnes being ſealed vp, and that by God himſelfe; let vs not imagine that any one can droppe out, but all ſhall come to iudgement.

Vſe 2. Seeing all our ſinnes are ſo many debts, ſet downe in Gods booke, and wee muſt come to reckoning one day, how ſhould wee labour all the daies of our life to haue them blotted out, to haue this Booke cancelled and croſſed, euen by the finger of God: for indeede wee may runne on ſtill in Gods debt, and ſet on apace vpon his ſcore; but we cannot ſo faſt wipe

wipe them out againe; nay, wee can neuer of our ſelues, pay one farthing, or ſatisfie the leaſt of our debts we owe vnto him. It is God that hath written downe, that muſt freely forgiue and cancell, as himſelfe telleth vs, *Eſay*, 43.25. *I, euen I, am he, ſaith the Lord, that putteth away thine iniquities.* Now, that they may bee blotted out, and this booke may bee cancelled, we muſt:

How to haue the Bookes cancelled.

Firſt, truely repent of them all, bewaile them, be grieued for them, that by them we haue grieued God.

Secondly, we muſt beg hard, euen as for life and death, for pardon of them, as *Dauid* did heere, againe and againe, aske mercy. If a man ſhould runne into debt a thouſand pounds, and know not how to pay his creditor, his beſt way were to ſeeke and make friends vnto him to forgiue it: We are debters vnto God, thouſand thouſands ſinnes: pay wee cannot, then let vs confeſſe the debt, intreate him to blot his booke, and take that hand-writing, and bond of obligation

on against vs, and naile it to Christs Crosse, and this is an excellent propertie of the childe of God, that hee desireth (after a sort) to come out of Gods debt. A true child of God cannot abide to haue any thing standing on Gods score, for hee knowes *Heb.* 10. 31. *That it is a fearefull thing to fall into the hands of the liuing God:* so long to deferre till God warne to his Barre: Oh he seekes betimes, and giues the Lord no rest till the debt be pardoned.

Thirdly, that our sinnes may bee cleane blotted out, wee must haue faith in Christ Iesus: for nothing can blot our sinne, but his bloud alone; nothing in heauen and earth can satisfie Gods anger, wash away sinne, blot out our offences, but onely the bloud of Iesus Christ; and therefore let vs labour continually to bee assured of it by faith, to sprinckle our sinfull hearts with the bloud of Iesus Christ.

1. Ioh. 1. 7. Reue. 1. 6.

Vse 3. Seeing the Prophet *Dauid* doth acknowledge, that this Debt was more

more then hee was able to pay, and therefore disclayming his owne sufficiency, appeales onely to Gods mercy in Christ for the pardon of the same. We learne that that doctrine of *Merites*, yea, and *Supererogation*, now taught in the Church of *Rome*, is most false and erroneous: teaching poore people to leane vnto mans satisfactions, which they must make vnto God, either heere, or in Purgatory: whereas the iustice of God is infinite; and when wee haue done all that we can heere in this life; we are vnprofitable seruants. Nay, there is not that man in the whole world, that if God should lay aside his mercy, and deale in iustice, were able to satisfie the iustice of God, for the least Debt that hee doth owe vnto God. And vnlesse the Lord take pitty on vs, and forgiue the Debt, there remaineth nothing for vs, but to lye in prison, and that for euer. *Math.* 28. 27. But of this before.

VERSE.

VERSE II.

2 *Wash mee throughly from my wickednesse, and cleanse mee from my sinnes.*

IN this Verse the Prophet *Dauid* proceeds with his former petition vnto God for grace and fauour, for pardon of his sinnes: yet so, as hee doth it more effectuall, and more earnestly, because his soule was now exceedingly grieued, seeing his wofull misery that hee was in, how foule and filthy hee was stained with sin, most heynously. And though some put a difference betweene these two speeches, and vnderstand the former of the washing of Iustification, & pardon of his sinnes, not imputing them vnto his charge: And the second of the washing of Sanctification, and the couering of our sinnes, yea by little and little washing and purging them away, and more and more renewing

newing of vs in ſoule and body by the worke of Sanctification. Yet me thinke the words do both imply one thing, namely, to bee throughly purged from the filth and ſtaine of ſin, and to be receiued againe into the fauour of God, by the means of Chriſt.

It may ſeeme ſtrange what ſhould moue *Dauid* to confeſſe his ſin, and to entreate for pardon in this maner. There was no Court of Inquiſition concerning his fact; There was no Magiſtrate to examine him, nor Iudge to condemne him, hee being King: Nay, no doubt the deuill might ſet ſome on worke which might back him, and ſeeme to leſſen his fault: what then ſhould cauſe *Dauid*, without any regard of his credit, to come forth in this manner, and thus publiquely to confeſſe his pollution, and to bee ſo earneſt vnto God, with his *Haue mercy*, *Blot out*, *Waſh me?&c.* Surely it was his owne conſcience, and that extorted and wrong from him this Confeſſion, and made him ſo earneſt vnto God in prayer.

Doctr. 1. A woũded cõſcience can finde no reſt but onely in Chriſt.

From this prayer of *Dauid*, repeating his requeſt to God ſo often: *Haue mercy, Blot out, Waſh mee, &c.* we learn that a wounded conſcience, that is truely touched for ſinne, can finde no reſt or comfort, but onely in the feeling of Gods mercy in Chriſt, for the pardon of ſinne: and therefore *Dauid*, to ſhew how hee was truely humbled and wounded for ſinne, hee neuer can content himſelfe to pray and beg for mercy and pardon: For after a man ſees his ſins, and the filthineſſe of them, and beholds the wrath of God againſt ſinne, his conſcience ſtill accuſes him, neither can hee finde any reſt till hee do feele the mercy of God in Chriſt, for the pardon of them: *Being iuſtified by faith we haue peace with God:* Againe, *The Kingdome of God ſtands not in meate and drinke, but in righteouſneſſe and peace, and ioy in the Holy Ghoſt:* that is in the pardon of ſinnes, and feeling of Gods loue; for ſinne once knowne will neuer ceaſe to accuſe vntill it bee pardoned.

Rom 14. 17
Rom. 5. 1.

And

And this is confirmed vnto vs by the example of *Cain*, *Geneſ.* 4. who hauing ſlaine his owne brother, and ſhead innocent blood, which cried in the eares of the Lord for vengeance, how did the Lord ſtrike him with an accuſing conſcience, that hee feareth the ſight of euery creature, when hee had once attained the ſight of his ſinne: and whereas he thought to build him a Citie to yeelde him comfort and ſafety, euen there did the Iuſtice of God ouertake him, and hee was driuen from the enterpriſe. The like wee may ſee in *Belſhazzer*, *Dan.* 5. 6. when there appeared fingers of a mans hand vpon the wall, his thoughts were troubled, and his knees ſmote one againſt the other. According to that puniſhment the Lord foretold, *Leuit.* 26. *I will ſend euen a faintneſſe into their hearts*; *And the ſound of a leafe ſhaken ſhall chaſten them*; *And they ſhall flie as from a ſword though none purſue them.* So that if it were poſſible to eſcape all apprehenſion and accuſation in the world; yet

a mans owne conſcience would arreſt him, and hale him vnto iudgement.

Vſe 2. Seeing this is the nature of ſinne, that being knowne, it will neuer ceaſe to accuſe and vex the conſcience of a poore ſinner, till it bee pardoned, it ſhould prouoke vs all, that feele the ſmart of ſinne, neuer to giue the Lord any reſt, vntill we haue pardon granted: But as *Dauid* did here, pray againe and againe for mercy, and fauour, and reconciliation with God, and neuer leaue the Lord till we obtaine mercy and fauour, and till wee haue got ſome comfortable perſwaſion of Gods loue in Chriſt for the pardon of our ſinnes, for till we doe ſo, wee ſhall neuer haue peace, nor quietneſſe of conſcience: we ſhall neuer haue ſound comfort and ioy in Gods Spirit, but euer anguiſh & dolor, ſorrow & heauineſſe: yea, either wee ſhall grow blockiſh and ſenſeleſſe, or elſe in the end come to extreame deſperation. *Note.* And therefore let vs labour with the Lord, ply him with

with prayers and teares for pardon, and neuer let him haue reſt til we get one droppe of mercy for the pardon of our ſinnes.

Heere wee are admoniſhed not to flatrer our ſelues in our ſins, as thogh no body ſaw vs; As it is the manner of wicked men to ſay. *Eccleſ.23.Who ſeeth mee? I am compaſſed about with darkeneſſe, the walles hide mee, no body ſeeth me; whom need I feare?* And indeed there is ſcarſe one of a thouſand, that makes any conſcience of ſinne, ſo that the world doe not take notice of it to condemne him. But let vs not deceiue our ſelues; though we thinke our ſelues neuer ſo ſecret, committing adultery vnder a Canopy, or in the darke: Yet our owne conſcience will reply; I ſee thee, and I will accuſe thee: And then what is man the bettet for hauing no body priuie to his ſinnes, when hee hath a conſcience within him, which dogs him vp and downe in euery corner, giuing him no reſt. *Vſe 2.*

This ſhewes the madneſſe of car- *Vſe 3.*

nall men, when they feele the burthen of sin pressing them, and their consciences accusing them: what do they? runne to God, and seeke him: no, no, they run to their sports and pastime, to Cards and Tables, to the Tauerne, and Ale-house, and merry company; And thus they thinke to put off the sense of sin, and to smother and stop the mouth of their accusing conscience.

Doctr. 2. Difference betweene the sorrow of the godly and the wicked.

Marke the thing which thus grieued *Dauids* spirit, and vexed his mind: namely, his sins, and impieties, his filthy sins, whereby hee had grieued his good God, and louing Father: hee did not so much feare punishment, as this, to offend his mercifull and gracious God.

Two-fold sorrow.

Hence then marke the difference of Gods children, and the wicked, in Repentance: the child of God is sory for sinne, because it is sin, because it offends God, displeaseth him, and not so much properly for the punishment, yea, though there were none, yet hee would feare to offend, and be

be grieued for ſin, becauſe it is ſin, and breakes Gods commandements: This we may behold in *Dauid*, when hee had committed thoſe great ſins of Adultery & Murther, & was reproued for them by *Nathan* the Lords Prophet, 2. *Sam.* 12. 13. Hee confeſſeth with griefe and anguiſh of heart in this Pſalme, *verſe* 4. *I haue ſinned againſt thee, euen againſt thee.* All the iudgements which *Nathan* threatned againſt him from the Lord, did not ſo much wound him, as this, that hee had diſhonored his God. And when hee had numbred his people, 2. *Sam.* 24. 10. his heart ſmote him, and hee cryed out; *I haue ſinned exceedingly in that I haue done.* The peſtilence did not ſo much trouble him as his pride againſt God. And the Apoſtle *Peter*, *Matth.* 26. 75. ſeeing how grieuouſly hee had ſinned, in denying his maiſter, *Went out and wept bitterly.* If there had beene neither heauen nor hell, neither reward nor puniſhment: yet this vnthankfulneſſe of his, towards ſo kind a Maiſter,

would haue cauſed *Peter* to haue ſorrowed ſo much as hee did. And when this godly ſorrow is once wrought in mans heart, then hee beginneth to repent, and neuer before; The like we may behold in *Abraham*, in *Iob*, in *Ioſeph*, &c. *Geneſis*. 18. 30. *Geneſis* 39. 9.

But wicked men they are grieued for ſinne, not becauſe it is ſinne, and the breach of Gods Law, but for
Ex. 10 17. feare of puniſhment: *Pharaoh* prayeth *Moſes* to pray for him, that the iudgement might bee remoued, but
1. Sa. 15. 30 ſtill he loued his ſins. So *Saul* praieth *Samuel* to pray for him, and to honour him, but ſtill he would go on in
Math. 27. 3 ſin. So *Iudas* repented and ſorrowed for his ſinne, becauſe he ſaw now he ſhould bee condemned, and ſo for puniſhment hee was grieued. *Simon*
Act. 8. 24 *Magus* prayes *Peter* to pray for him, but how? *That none of the iudgement threatned might fall vpon him.*

Cain mourned exceedingly, and cryed out, ſaying, *Geneſ.* 4. *My ſinne is greater then can bee forgiuen mee*: but it

it was not for his hypocriſie in Gods ſeruice, nor for the cruell murdering of his owne brother, nor the ſheading of innocent bloud, but becauſe of the puniſhment that God had inflicted vpon him. *Ahab* alſo humbled himſelfe, and put on ſacke-cloth, as though hee had beene very penitent; but *Elias* wrung it out from him, denouncing Gods iudgement againſt him, 2. *Reg.* 21. 27.

Seeing this is the difference betweene the godly ſorrow of the faithfull, and the wordly ſorrow of the wicked; one ſorrowes for ſin, becauſe it is ſinne; the other becauſe of the puniſhment onely: Let vs hereby proue our ſorrow; Art thou grieued for ſinne, becauſe it is ſinne, becauſe it offends God? And art thou more grieued for ſinne, becauſe it grieues a mercifull God, then for feare of puniſhment? Yea, wouldſt thou bee grieued for ſin, though there were no hell nor deuill to torment thee: onely for this very cauſe, becauſe it offends thy mercifull God, then it is a certaine

Vſe. Onely godly ſorrow cauſes true Repentance.

taine token of thy true Repentance, and godly ſorrow: But if thou find thy heart onely to bee lumpiſh and heauy, in regard of the puniſhment of ſin, in regard of hell and damnation, and if it were not for that, thou couldſt bee content to liue and go on in ſinne, ſurely then it is but a carnall ſorrow, it is not a godly ſorrow, that is onely for feare of puniſhment; and this deceiues many a man, who thinkes he repents, becauſe he is grieued for ſin, in regard of the puniſhment: But the vileſt Atheiſt, and reprobate in the world, may be grieued for ſin, in regard of his puniſhment, as hell fire, and condemnation, as *Iudas*, *Cain*, &c. But the child of God is grieued for ſin, becauſe it is ſin, and offends God, though there were no hell to puniſh.

Note.

Doct. 3 Sin defiles a man.

Dauid prayes that the Lord would *waſh him*, therefore ſin defiles, and he was made foule and filthy by his ſin: And to waſh him much, and to rinſe and bathe him, to ſhew that ſin had exceedingly defiled him, and ſtained him

him both in ſoule and body, & made him loathſome, and therefore hee deſireth to bee waſhed and cleanſed, and purged from the pollution of ſinne. Hence we may learne what a vile, filthy, and miſerable thing ſin is in the ſight of God, it ſtaineth a mans body, it ſtaines a mans ſoule, it maketh him more vile then the vileſt creature that liues: no toad is ſo vile and loathſome in the ſight of man, as a ſinner ſtained and defiled with ſin, is in the ſight of God, till hee bee cleanſed and waſhed from them in the blood of Chriſt. The Leproſie was a wonderfull diſeaſe, it did infect the body, yea, the clothes on a mans backe, the wals of the houſe, and the very ſtones. But this leproſie of ſin, doth more defile a man, it defiles the ſoule and conſcience, yea, euen the very heauens and earth are ſtained with the contagion thereof, and are made (by reaſon of ſinne) ſubiect to vanity and corruption, *Rom.* 8. 20. Oh then ſee how vile a thing ſin is in the ſight of God, that the

Sin defiles the whole man.

Leuit. 13.

Yea the creature.

the infection thereof ſhould ſeaze vpon the Creature, and make them that they dare not abide the glorious preſence of God their Creator, *Reu.* 20.12.

Vſe 2. Seeing ſinne is ſo vile a thing, ſo filthy and vncleane, ſo polluteth the ſoule and body, and makes vs loathſome in the ſight of God: ſo as no carrion or dung-hill, ſends forth a filthier ſent of ſtench, then ſinne: O! how ſhould wee loath and abhorre it? quake and tremble at the committing of it. Oh! it is a wonder to ſee, how wary men are to ſhunne the plague, they will not come neare the place and perſon infected, but keepe aloofe off. Oh that wee could bee as wiſe and carefull to ſhun this plague of all plagues, ſin, that is the plague of ſoule and body.

But alas, alas, poore blind ſoules! they who are moſt afraid of the bodily plague and infection, feare not this wofull plague of ſinne, make no bones of horrible and grieuous ſins, of adultery, drunkenneſſe, lying, ſtealing,

ling, &c. yea, as *Salomon* ſaith; Fooliſh men, and poore blind ſoules, doe make a ſport of ſin, and put on them the name of vertue: Swearing is a ſigne of a braue Gentleman-like minde; drunkenneſſe good fellowſhip, couetouſneſſe good husbandry; fornication, a tricke of youth; pride, cleanlineſſe: theſe men bee cleane contrary to *Dauid*, hee thought nothing more vile, filthy, and vncleane, then ſinne; they iudge nothing more ſweete and pleaſant then ſinne: But if wee could ſee the lothſome filthineſſe of ſinne, how odious it is in the ſight of God, how it ſtaines and defiles both ſoule and body, then wee ſhould hate it, and loath it more then a toad or ſerpent, and ſhun it aboue all things in the world: But alas! men ſin, and yet ſee not that they do ſin: they ſee and feele no danger, they are ſecure; no man ſaith, *Alas what haue I done?* Ierem. 6.

Wicked men adde ſinne vnto ſinne, and pay one debt with another.

If a man ſhould ſay to any of vs, touch not that garment, it is infected, or, taſte not that drinke, it is poyſoned:

We be wary t'auoyd temporall danger.

ned: how ready would wee bee to ſhunne it, and auoyd it? we would not touch nor come neere it: but yet though wee tell men of ſinne, bid them take heede of it, it will infect ſoule and body, and vnleſſe men doe preſently repent, it will bring both to hell; yet men, euen mad men, deſperately ruſh into it wilfully, caſting away their owne ſoules.

Doctr. 4. Hard matter to bee cleanſed from the pollution of ſinne.

Further, whereas *Dauid* prayes to bee waſhed, yea to bee waſhed thorowly, or much, and often: and more then that, to be cleanſed, and rinſed from his ſinnes: we learne hence, that it is not ſo eaſie a matter for a man to repent, and to get the pardon of his ſinnes, to be waſhed and cleanſed from them, as moſt men thinke it is: *Dauid* deſireth the Lord to waſh, yea to waſh him often, againe and again, and to bathe and rinſe him from his ſinnes, ſhewing, that it is a hard thing to haue the ſpottes of ſinne to bee waſhed out: a hard thing to obtaine the pardon of our ſinnes, to bee cleanſed from the ſtaines and blemiſhes

ſhes of them, it will coſt much ſorrow, many a teare, many a ſigh, and groane, euen a great meaſure of griefe; for looke how grieuouſly wee haue ſinned, ſo greatly ſhould wee bewaile our ſinnes: And hence it is, that the Lord calling the people to ſorrow for their ſinnes, doth not require alight ſorrow, or ſome ſmall meaſure of griefe, but ſuch a ſorrow as ſhould euen rent their very hearts, *Ioel.* 2.13. And the Prophet *Dauid* ſaith in the ſeuenteenth verſe of this *Pſalme*, that a mans heart muſt bee contrite and broken, euen as it were rent aſunder with godly ſorrow: or elſe his Repentance will neuer be cacepted of God, *Dauid* ſaith, *Pſalme* 6.6. *That hee watered his couch with teares.* Againe hee ſaith, *Pſalme* 42. *His teares were his meat day and night.* And indeed it muſt not bee a ſmall meaſure of ſorrow that wee muſt ſhew for our ſinnes. For if wee had an hundred eyes, and ſhould weepe them all out: And if wee had a thouſand hearts, and they ſhould all break aſunder

asunder with remorce and sorrow, all were too little, yea although we shead euen teares of bloud for our sinnes.

Vse 1. Folly of naturall men described.

This condemneth the common opinion of men and women; they do think it the easiest thing in the world to repent, to get the pardon of their sinne, they do thinke that *Lord haue mercy on mee*, will serue: Oh, God is mercifull, God is mercifull; and so make Gods mercy a packe-horse of all their filthy sinnes: but let no man deceiue himselfe, it is another manner of thing to repent then wee take it for: it will cost thee many a teare, and many a prayer, before thou canst haue pardon, it will cost thee many a sob and sigh, and many a *oh, oh*, ere thou canst be assured of the pardon of them.

How then doe men deceiue their owne soules, thinking euery little glimpse of their sinnes sufficient; no, no, euery sorrow brings not with it repentance: *Ahab* had sorrow, 1. *Reg.* 21. *He rent his cloathes, & put on sacke-*

ſacke-cloth, and faſted: but this ſorrow was as the morning dew, it did quietly vaniſh away. The like may bee ſaid of *Felix*, *Acts* 24. of *Herod*, of *Pharaoh* and the like; all which haue had in them a kinde of ſorrow, but it was but carnall, the end whereof is death. It muſt then be a godly ſorrow, ariſing from the ſight of our ſinnes, that we haue offended a good and gracious God, and louing Father in Ieſus Chriſt: and this muſt euen wound our very ſoules as the people of the Iewes, , *Acts* 2.37. that wee know not which way to turne vs for comfort.

Vſe 2.

Let vs imitate *Dauid*, let vs crie againe and againe vnto the Lord for mercy, let vs beg hard for the pardon of our ſinnes, it is the greateſt mercy in the world: good things are not eaſily gotten, heauen, life eternall, are hardly come by: and therefore let vs not imagine, that it is ſo eaſie a matter to get thy pardon of our ſins: no, no, wee muſt fill Heauen and Earth with cryings and prayers: euen as a

Pſal. 32.1

Pardon of ſinne the greateſt mercy.

poore threfe condemned at the bar, hee will cry with teares for mercy. And as a poore begger vnlappeth his legs, sheweth his wounds, and all to moue them that passe by to pitty him: so must wee cry as for life and death, for the pardon of our sinnes, lay open our soares and griefes vnto the Lord, and giue him no rest vntill we haue mercy.

Lastly, it may be demanded, what washing *Dauid* speakes of here: hee speakes not heere of the Legall washing, which was vsed in the time of the Law: but hee speakes here of that washing which is performed onely by the bloud of Iesus Christ, being laid hold on by faith: For no water whatsoeuer can wash away the least spot of sinne, but onely the bloud of Iesus Christ.

Iohn 1.29. 1.Iohn 1.7 Reu. 1. 6. Zach.13.1.

Doctr. 5. Bloud of Christ alone doth wash away sinne. 1.Ioh.1.7. Heb. 9.9.

So then wee learne hence, that there is nothing in heauen or earth, that can purge vs from sinne, and the vncleanesse of the soule, but onely the bloud of Iesus Christ the Lambe of God: being applyed vnto vs by the hand

hand of faith: He alone is our Sauiour, ſauing perfectly all that are ſaued, *Hebr.* 7.25. *He is able to ſaue perfectly all that come vnto him. Hebr.* 1.3. *And by him he hath purged our ſinnes.* So that we are to acknowledge him to be our onely and alone Sauiour, without partner, according to that, *Acts* 2. *There is no other name vnder heauen giuen to ſaue vs, but the name of Chriſt, Acts* 15. 9. 1. *Corinth.* 6.11.

This ſheweth the folly of the Church of *Rome*, who beare men in hand, that their holy water, as they call it, and coniured ſtuffe is able to waſh away ſinne: no, no, it cannot doe it, onely the bloud of Chriſt can doe it, and no other creature in heauen or earth. And therefore howſoeuer in word they honour Chriſt, yet in deede they denie him, in ioynning to the all-ſufficient Satisfaction of Chriſt, other ſatisfactions: As their Sacrifices in the Maſſe to helpe Chriſts Sacrifice on the Croſſe: and the Interceſſion of the Virgine

Mary, Saints and Angels, &c. to his meritorious interceſſion, robbing God of his honour, and CHRIST of his all-ſufficient merite, running from Chriſt the pure Fountaine, to the filthy puddle and mire of their owne merites and ſatisfaction, and thus poore Catholike creatures, they thinke themſelues trimly waſhed: whereas (alas) *they are not purged from their filthineſſe, but are as beaſtly as ſwine.*

Vſe. Seeing wee be all defiled with ſin, originall, actuall, old, new: let vs ſeek to Ieſus Chriſt, and deſire to be waſhed, yea, to be rinſed and bathed in his precious blood: get one drop of it, and beſprinkle our poore ſoules with it, as *Peter* ſaith, Head, & hands and all, both ſoule and body; For that anſwere giuen by Chriſt vnto *Peter*, may ſerue for a warning to vs all: *If I waſh thee not, thou ſhalt haue no part with me.* Which if wee did well conſider, as well our owne pollution, as alſo the neceſſity of Chriſts waſhing, wee ſhould anſwere againe with *Peter*,

Iohn 13.8.

Peter, O Lord, not my feete onely, but my hands and my head.

Vse.

If this were *Dauids* estate and condition, that hee was so filthy and vncleane (hauing laine but a short time in sin) that hee cryeth out amaine vnto the Lord, *to wash him, to purge him, and to cleanse him.* Oh then, what shall wee thinke of those, that not once but often, not a yeare with *Dauid*, but all the dayes of their life, haue liued in the common custome and practise of sinne, that haue drunke downe iniquity, as a man drinkes downe water, their damnation doth not sleepe: And yet poore soules, they thinke, that if they can besprinkle themselues with a few words in the end, as to say, *Lord haue mercy on mee*, that they shall be cleane. But, if it did cost *Dauid* so many sighes and groanes, and teares, as in the sixt *Psalme*, which lay but a short time in comparison of others: They must deceiue themselues that doe thinke it so easie a matter, to bee washed and cleansed from the

pollution of ſin that haue laine there-in a long time.

Godly ſorrow will ſend vs to Chriſt.

And before we can be waſhed and cleanſed from our ſins in the blood of Chriſt, wee muſt haue a godly ſorrow, which will ſend vs to Chriſt Ieſus, wee muſt ſee our filthineſſe and vncleanneſſe, how wee ſtand in need to be waſhed: and wee muſt deſire it with *Dauid*, and begge it, O Lord, waſh mee, rinſe mee, bathe mee in the bloud of Chriſt. Secondly, wee muſt haue the hand of faith, by which wee muſt lay hold on Chriſts bloud, and beſprinkle our ſoules with it: Euen as a man doth waſh his face with his hand: ſo faith is the hand of the ſoule, to lay hold and apply Chriſts blood, and the merit of it, to cleanſe vs, and waſh vs from all our ſins.

But alas (poore ſoules) you ſhall ſee many a man and woman that are very curious and careful to waſh their bodies, and to waſh their clothes: They will not ſuffer the leaſt ſpot in them, but looke to haue them waſhed; yet they can goe from yeare to

to yeare, with moſt vile and filthy ſoules that euen ſtinke with ſinne, and neuer deſire to bee waſhed and rinſed; yea many of thoſe, who ſeeme to be very gay and faire outward, carry filthy and vncleane hearts within: And if a man could but ſee into their hearts, and ſee the filthy ſpottes of ſinne, hee would euen ſtop his noſe, and not indure the ſtinch of them.

VERSE. III.

3 *For I acknowledge mine iniquities, and my ſinne is euer before mine eyes.*

THe Prophet *Dauid* hauing intreated for fauour & grace at Gods hands, for the pardon of his great and grieuous ſinnes, hee doth heere labour to moue the Lord to pitty him, and to take compaſſion vpon him: becauſe he doth now moſt frankely and free-

Dauids reaſon from his former petition.

ly confeſſe his ſinnes, is truely touched and grieued for them: yea his poore conſcience is now vpon the racke, wounded and diſtreſſed, and exceedingly afflicted, and therefore he entreateth the Lord to pitty him: For I acknowledge and confeſſe my ſinnes againſt God, in thy ſight, before the Prophets, and before all thy people, yea the whole Church of God; by leauing this Pſalme as a teſtimony of my true Repentance and ſorrow for them.

Doct. 1. Confeſſion euer goeth before remiſſion.

Hence marke, that there is no place for mercy, nor any fauour to be looked for at Gods hands; nor any pardon of ſin, before a ſinner truely humbled, doe freely and frankely confeſſe the ſame, and humbly acknowledge, with griefe of heart, his ſinnes vnto the Lord: Where we are to obſerue two things: Firſt, the perſon to whom wee muſt confeſſe our ſinnes: Secondly, the manner how we muſt confeſſe them.

Perſon to whom.

For the perſon to whom wee muſt confeſſe, it is God, as this example of

of *Dauid* doth teach vs, *verſe* 4. *Againſt thee, againſt thee onely haue I ſinned.* Againe, *Pſalm.* 32.5. *I ſaid, I will confeſſe my ſinnes vnto the Lord, & ſo thou forgaueſt the wickeneſſe of my ſinne.* It is true indeed, wee may by our ſinnes wrong men, as *Dauid* did *Vrias.* But being ſinne, the chiefeſt wrong is vnto the Lord. The Scribes and Phariſes, though they were corrupt in many things elſe, yet they held this for a truth, that none could forgiue ſinne but God onely, *Marke* 2.7. And this doth the Lord teſtifie of himſelfe, *Eſay* 43.25. *I, euen I, am he that putteth away thine iniquities for mine owne ſake* 1. Ioh. 1.9. *If we confeſſe our ſins God is faithfull and iuſt to forgiue vs our ſins.* Beſides theſe Precepts in the word of God there is recorded the Repentance of Gods children, who haue humbly acknowledged their ſinnes vnto God, as *Manaſſes*, 2. *Chronic.* 33. *Dauid*, 2. *Sam.* 12. The Prodigall Sonne, *Luke* 15. So true is that ſaying, *Prouer.* 28.13. *He that hides his ſinnes ſhall not proſper: but*

but hee that confeſſeth them ſhall haue mercy. And this did *Dauid* proue by his owne experience, that ſo long as hee held his peace, *Pſamle* 32. 5. and did not acknowledge his ſinnes vnto the Lord, but concealed, ſmothered, and hid them, ſo long his poore conſcience was vpon the racke, his ſoule was troubled and greatly diſquieted; but after hee had confeſſed them, and repented of them, the Lord forgaue them, and ſhewed him mercy.

Secondly, wee muſt confeſſe our ſinnes alſo vnto men, and that both priuately and publiquely, as the quality of the ſinne requireth. For howſoeuer we condemne Auricular confeſſion, as hauing in it nothing but pollicy, and a racke to the conſcience: Yet wee doe not onely allow, but call and cry for that voluntary confeſſion, which euery Chriſtian ought to make to their godly patron, of ſuch ſinnes as diſquiet the conſcience: and no doubt, great bleſſings, and comfort, follow them that vſe this godly practiſe: And therefore,

Ioſhua

Ioshua 7.10. When *Ioshua* laboured to bring *Achan* to a sight of his sin, hee saith, *My sonne, I beseech thee giue glory to the Lord God of Israel, & make confession vnto him, and shew mee now what thou hast done.* Againe, Confession must bee made vnto men, and that in respect of the Church, that the Congregation that hath beene offended, may bee satisfied, as also that others may bee terrified from falling into the same sinnes, 1. *Timot.* 5. 20. *Them that sinne, rebuke openly, that the rest may feare.* And last of all, in respect of the sinner himselfe, that thereby he may bee the more humbled, as that incestuous person, 2. *Corinth.* 2. 7. That was deliuered vp to Sathan for his sinne, which brought him to humiliation: whereas ocherwise if the punishment were laide onely on their purse, few or none would regard it.

But withall wee must know, that a man is not bound to confesse his sinnes to the Minister onely, and to none else, (as Papists would haue men

men doe it to a Frier:) But hee may make choyce of any other Christian friend, according to that of S. *Iames*, *Iam.*5.16. *Acknowledge your faults one to another, and pray one for another, that yee may be healed.*

Vse 1. Seeing true and harty Repentance, cannot go without a free and franke confession of sins, and a harty and humble acknowledgement of them. First, this condemneth all those who are so farre from confessing of them, that they are not ashamed to iustifie their sins, euen to patronize them, to pleade for them: as tell men of their sins and impieties, they answer, what need you care, you shall not answere for my sinnes, take care for your selfe: so reproue swearing, drunkennesse, pride, &c. and men are so farre from being humbled, and confessing them, that they iustifie them, and say, they doe but as others doe, it is the fashion, and they are not alone: and this is a corruption that we haue all by kinde, to dissemble our sins, our mothers breasts haue giuen vs no

no other ſucke, *Adam* our firſt Parent hath taught it vs, *Geneſ.* 3. 12. when hee was examined, hee poſted off the matter from himſelfe vnto his wife, *The woman that thou gaueſt me, ſhe gaue me of the fruit, & I did eat:* And *Eue* quickly cleared her ſelfe, poſting off the matter to the ſerpent, *The Serpent beguiled me, and I did eate.* And ſo it is with vs all, wee are loath to make any confeſſion of our ſinnes vnto God. Mens ſins breake forth euery day, lying, ſwearing: drunkenneſſe, malice, &c. But, where is that man to be found, that hath any care to ſatisfaction. This while men do not confeſſe them, they can haue no pardon of them, *Luke* 13. 5. *Vnleſſe yee repent, yee ſhall periſh.* Now confeſſion is a ſpeciall part of true Repentance.

Seeing there is no pardon of ſin till wee doe confeſſe it, and humbly acknowledge it: Let vs euery one freely acknowledge and confeſſe our ſinnes vnto the Lord, lay them open and naked before him: It is the beſt way *Vſe 2.*

way to get the pardon of them at his hands. Indeed in the Court of man, to confesse our sins, is the next way to bring shame and punishment: but in the Court of God it is not so, but the next way to haue them couered, is to vncouer them, and to lay them open vnto the Lord: *I haue sinned*, saith *Dauid*, 2. *Samuel* 12. *The Lord hath taken away thy sinne, thou shalt not die*, saith the Prophet: When we confesse them, then hee will couer them; *If we iudge our selues, wee shall not be iudged of the Lord*: Oh then let vs not feare to confesse our sins, and lay them open vnto the Lord with griefe and sorrow: yea, let vs deale as a poore prisoner condemned at the Barre, or as a poore *Lazer* or cripple, shew our soares, and lay open our wounds, and by that meanes we shall mooue the Lord to pittie and compassion.

1. Cor. 11: 31.

The manner how wee must confesse our sins.

Secondly, that we may so confesse our sinnes, and make such an acknowledgement of them, as may bee a true confession, and to bring with

with it true and vnfained Repentance.

Wee muſt firſt take heed that wee doe know our ſinnes, the number of them, the greatneſſe of them, the danger of them, how they make vs moſt vile in the ſight of God, and moſt loathſome: Wee muſt know that we deſerue hell-fire, and eternall condemnation for them. For till a man know his ſinne, and his conſcience be conuicted for it, and withall ſee the danger of his ſinne, hee will neuer humbly and heartily confeſſe the ſame.

I know (ſaith *Dauid*) *mine iniquitie*: So did *Peter*, although, for a time, hee did hee knew not what, as a man in a Trance (for ſinne may well be called madneſſe) yet afterward hee bethought himſelfe, and conſidered what he had done, and lamented his folly with teares: And this is required of vs all, *Lament.* 3. 40. *O let vs ſearch and try our waies, and turne vnto the Lord*: And the Lord complaineth, *Ieremie* 8.6. That hee did hearken, to ſee if there were any man that would

would repent and turne vnto the Lord, but *there was no man ſaid, what haue I done?*

And ſurely, this complaint may bee taken vp againſt the people of this Land, that notwithſtanding God hath cryed and called vnto vs ſo often from heauen, by his powerful voyce in his Word, by his mercies and by his iudgements, ſo ſenſible, that if the Magicians in Egipt were amongſt vs, they could doe noe leſſe then acknowledge it the finger of God: Yet where is the man almoſt to be found that looketh backe vnto his owne waies, to aske this queſtion of his owne heart to ſay; *Alas, what haue I done?* Or with *Dauid* heere; *I know mine iniquities.*

Now there is a two-fold knowledge of ſinne. Firſt, Generall. Secondly, Speciall. Generall knowledge never worketh any reformation; for this is found (for the moſt part) in all men, which can ſay they are ſinners. But there is a ſpeciall knowledge of ſinne, which God will once diſcouer vnto

vnto vs either in mercy to our good and ſaluation, as heere to *Dauid*, to *Peter*, to *Mary Magdalen*, *&c.* or elſe in wrath as hee did vnto *Iudas*, *Cain*, *Achitophel*, *&c.* to their finall condemnation; which may teach vs all to pray vnto the Lord, ſo to giue vs the ſight of our ſinnes, as that we neuer diſpaire of his mercy, that our ſinnes may neuer riſe vp againſt vs to our confuſion.

Secondly, our confeſſion of our ſinnes muſt proceed from ſorrow of heart for them, with a hatred of them, ſo as nothing do more grieue vs, then our ſinnes.

And this our Sauiour Chriſt inſinuateth, *Math.* 11. 28. *When hee calleth* onely ſuch vnto him, as are *weary and laden*, euen ready to faint vnder the burthen of their ſinnes. And this doth *Dauid* himſelfe confeſſe, *Pſalme* 38. *My ſins* (ſaith he) *are as a weighty burthen, too heauy for mee to beare*: For when men can runne away with their ſinnes, as though they were as light as a feather; it is an euident to-

ken they were neuer throughly humbled for them.

Thirdly, it must be frank and free, not wrung out by compulsion, as sometimes a wicked man, sometimes vnder the rod may confesse his sins, as *Pharaoh*, *Iudas*, and the like: But this confession was onely by compulsion wrung out of them; it came not from any sorrow or hatred of sin, but for feare of iudgement and punishment. But wee must bee as forward and as ready to confesse them to the glory of God, as wee were to commit them to his dishonour. Thus did *Dauid* confesse his sinne, *Psalm.* 32. 5. *I acknowledge my sinne vnto thee, and mine iniquities haue I not hid.* It must bee without all excuse or lessening of our sins, wee may not mince them, or excuse them, but lay them open in their colours, rather aggrauating them then lessening them.

Ex. 10. 17. Math. 26.

Fourthly, wee must confesse our sins, with a purpose to forsake them, according to that of the Prophet

Esay

Esay 55. *ver. Let the wicked forsake his wayes, and the vngodly man his owne imaginations, & returne vnto the Lord.* There must bee in vs a desire to forsake all our sins, and euery wicked way, else there is no true Repentance: For one sin is a sufficient hold for Sathan, and a sufficient barre to keep out Christ Iesus: as wee may see by the example of *Herod, Marke* 6. of *Iudas &c.*

This sheweth that most men and women doe not truely repent: For though they can say, *God be mercifull vnto vs, we are all sinners*: yet in particular they see it not; no, they thinke they keepe the Commandements of God: a man can very hardly perswade them that they breake any of the Commandements in particular; although in Generall, and in confused manner they confesse themselues to bee sinners, yet in particular they doe not so: Nay, they are so farre from aggrauating their sinnes, that they rather extenuate them by all meanes possible; *I am not alone, nor* *Vse 1.*

I am not the first, nor, I hope I shall not bee the last: as for any griefe or sorrow for sin, it is farre from them, and they are far from it.

Vse 2. This sheweth, that those, who though they confesse themselues sinners, yea, in particular; yet because they doe it not with feeling, with hatred and detestation of sinne: therefore they bee faulty: for we should euen with right heauy hearts, and wounded soules confesse our sinnes, with the greatest hatred of them as possible we can: so, as often as wee speake of them, it should make our hearts to earne, and teares to stand in our eyes. Psal. 32. 5.

Vse 3. But most of all are heere condemned those vile beasts and filthy sinners, who are so farre from speaking of their filthy and beastly sins, with hatred and dislike, that they doe in brauery speake of them, with a kinde of ioy and delight: Now, who would euer think a man to be so vile, to brag of his owne shame, to boast of his owne filthinesse? If a prisoner going

going in the way to the gallowes, ſhould then brag of his robberies, and villanies, and bee proud of his halter, what a deſperate thing were that? And yet, ſuch filthy beaſts there bee in the world, who are not aſhamed to boaſt out their owne ſhame and filthineſſe, to talke, yea, to brag of their owne vncleanneſſe, and of their filthy drunkenneſſe, how they haue drunke ſo many dozens; how they haue made ſo many drunk: O wretched men! it is a wonder the houſe falleth not on them, or that God raineth not fire and brimſtone from heauen to conſume them.

And my ſinne is euer before mine eies.

Dauid hauing ſhewed, how that he had freely confeſſed and acknowledged his ſins vnto the Lord, heere hee ſheweth the cauſe which mooued him ſo humbly to acknowledge the ſame; namely, becauſe they were euer in his ſight, and before his eies:

Cauſe that mooued *Dauid* to confeſſe his ſinne.

eies: As if hee would haue ſaid, howſoeuer I haue a long time lay ſnorting in ſinnes, and did not feele and ſee the danger of them; yet now, beeing told of them by the Prophet, I ſee them, and ſo behold them, that my conſcience accuſes me for them, and I can haue no reſt, but my wounded Conſcience doth vrge mee and compell mee to confeſſe my ſins vnto thee.

Where firſt of all wee may behold the curſed nature of ſin, when the deuill tempts a man vnto it, hee doth euer hide the miſery of ſinne, the curſe of God due to ſinne, the torments of hell, and the damnation of both body and ſoule in hell for euermore: Theſe things the deuill doth labour to keepe from mens eies; buzzing onely in their eares, the profit of ſin, game, commodity, pleaſure, delight and ſweeteneſſe of ſin, that ſo, ſhewing them onely the golden baite of ſinne, and hiding the poyſoned hooke, hee might mooue men to runne headlong into all ſinne: For

when

when Sathan gets his purpose, and men bee in his snare, and fallen into sinne: Oh! how will he then presse their poore consciences? then he will loade them, and set out their sinnes to the full, in a most vgly manner; nothing then but hell-fire, damnation, and the curse of God; that so (if it be possible) he may draw them into the gulfe of despaire.

O that men could consider this in time! How sine will one day change her countenance, howsoeuer it commeth at first in a flattering manner, pretending nothing but friendship, but in the end, will leaue a sting behind it; euen a guilty conscience, terrour of minde, and anguish of spirit. Wherefore let vs flie from sin, as from the biting of a serpent, that we be not stung therewith vnto eternall death; Knowing *that the wages of sinne is death. Rom.* 6.23.

Doct. 2. An accusing conscience the meanes to bring men to Repentance.

Whereas *Dauids* sinnes being alwaies before him, did vrge him to confesse them, yea to repent, and beg the pardon of them: wee learne that

the remembrance of our ſinnes, and the calling them to minde, together with conſcience accuſing for them, is the way and meanes to come to true Repentance, to make a man confeſſe them, and begge the pardon of them: whereas if they ſlip out of our mindes, or wee know them not, nor wee finde not our Conſciences to accuſe vs of them: Alas! we can neither confeſſe them, nor truely be humbled, and begge the pardon of them: And therefore *Dauid* confeſſeth heere, that by reaſon his ſinnes were euer before him, hee was continually vexed and tormented with the horrour of them, his conſcience ſtill accuſed and annoyed him, and therefore hee is conſtrained and vrged humbly to confeſſe them, and to beg the pardon of them at Gods hands.

Whereas the wrath of God doth euer follow ſuch as haue ſleepy and drowſie conſciences, giuing them ouer to a reprobate ſenſe, to a ſlumbering ſpirit, and to hardneſſe of the heart,

heart, that they fall to be past feeling and can not repent, *Rom.* 1 28. *Such as regarded not to know God, he gaue them vp to their hearts lusts, vnto all vncleanneſſe, and punished one ſin with another.* And ſurely it is iuſt with God, that hee ſhould forſake vs with his grace, that haue forſaken him by our ſinnes: According to that of the Prophet, *Pſal.* 81.11. *My people would not heare my voyce, and Iſraet would none of me: So I gaue them vp vnto the hardneſſe of their hearts, and they haue walked in their owne counſels.*

So then hence wee learne that a man will neuer repent truely of his ſins, ſeek to God for pardon, neither is there any other way or meanes to bee reconciled to God, but this, to feele the weight and burthen of his ſinnes, and feeling his conſcience to accuſe him, to vexe and to wound him till he finde God to be mercifull, and reconciled vnto him, for the pardon of them, and the appeaſing and quieting of his conſcience.

Sight of ſinne firſt ſtep to Repentance.

Seeing till ſuch time as the conſci- *Vſe* 1.

ence

ence be wounded for ſinne, and vexed and tormented with it, a man will neuer ſeeke for pardon. Then wee learne hence, that no man can taſte of the ſweetneſſe of Gods mercy in Chriſt for his ſaluation, till hee haue taſted of bitter fruite of ſinne, and of a wounded and diſtreſſed conſcience: Looke on *Dauid*, on the Iewes. And as for thoſe that would taſte of Gods mercy, and yet ere loathe to feele the ſmart of ſin, they deceiue themſelues. We ſee that ere the body bee purged, men muſt taſte of bitter pilles, of bittter potions: And as for thoſe who neuer felt any ſuch griefe nor wound of Conſcience, no ſuch aſtoniſhment for their ſinnes, they may iuſtly feare their Repentance is not ſound, that they haue not, as yet, beene truely humbled: For it is certaine, that before wee can truely repent and be reconciled to God, wee muſt haue the feeling of the ſmart of ſin, and finde our hearts troubled, and our conſciences wounded.

Pſal. 6. 32. 77. Act. 2. 37.

Such may ſuſpect their Repentance who feele not ſinne to wound their conſcience.

This

This confutes that fond and fooliſh Opinion of many in the world, who if they ſee any one wounded for ſin, diſtreſſed in ſoule, crying out of his miſery, and feeles his conſcience exceedingly wounded, and begins euen to diſpaire of Gods mercy: what do men iudge of ſuch a man, ſurely, that it is nothing but melancholy and dumpiſhneſſe; and therefore they counſell him to bee merry, to go to merry company, to put away ſuch odde conceits, ſuch vaine, and fooliſh fancies: but alas poore ſoules, they conſider not that it is the ſpeciall worke of God, wounding the conſcience for ſinne, that they feele the anger of God for ſinne, and are troubled and vexed for that, and till God giue mercy, and reconciliation bee had in Chriſt, there can bee no peace.

We learne hence, that it is better to haue an accuſing conſcience for ſin, then to haue a dead conſcience, a benummed conſcience: a ſleepy and ſlumbering conſcience: a ſeared and frozen

Vſe 3. Dead conſcience, a heauy iudgment.

frozen conſcience, for if a mans conſcience doe dayly bring his ſinnes to his minde, ſo that hee ſees them before his eyes, then he will be grieued for them, but will confeſſe them and begge the pardon of them: but when a man hath a ſlumbring conſcience that is benummed, then hee goes on in ſinne from day to day, neuer feeleth any ſmart of it, nor euer deſires the pardon of it; as the poore Iewes, who ſeeing their fearefull eſtate, cry
Acts 2. 37. out, *What muſt we doe?* ſo doe all wounded conſciences, ſeeing their fearefull ſinnes and damnable eſtate cry out for mercy, and ſeeke for pardon.

Oh it is a fearefull iudgement of God to haue a ſleepy or a drowſie conſcience: It is like a wilde beaſt, which ſo long as it lies aſleepe, ſeemeth very tame & gentle, but when he is rowzed, flies into a mans face: Euen ſo, howſoeuer a mans conſcience may ſeeme for a time, to bee quiet; and men may thinke they haue a good conſcience indeede, yet being

ing awaked by the hand of God, it will rent out euen the very throat of their ſoule.

Seeing *Dauid* doth acknowledge heere that his ſinnes beeing euer before him, awaked him, and vrged him inſtantly and earneſtly to ſeeke for pardon: Wee learne that it is a good thing for vs to call our ſins to account, to haue them often in mind, to ſet them before our eies, the greatneſſe, number, and haynouſneſſe of them. *Doctr.* 3. Neceſſary duety to call our ſinnes to account.

Firſt, it is a good meanes to prepare vs to true Repentance and humiliation for them. Lam. 3. 40

Secondly, it is a ſpeciall meanes to make vs to hate and diſlike them, ſeeing the danger of them, how loathſome they be in Gods ſight.

Thirdly, the remembrance of our ſins makes vs wary that wee fall not into them againe, but our former fals make vs take heede of falling in time to come.

Fourthly, the remembrance of our ſinnes make vs pittie other men: becauſe

cauſe, though they fall dangerouſly, yet we know wee haue fallen as well as they, therefore we hope well, God will giue them Repentance.

Fiftly, the continuall remembrance of our owne ſinnes, puts vs in minde of Gods mercy in the pardon of them: And when men eaſily ſuffer their olde ſins to paſſe away and ſlip out of their mindes, they will eaſily fall into new, and eaſily forget the mercy of God, and how much they be bound vnto him: *Paul* he giues vs an excellent example, who remembring how hee had perſecued the Church, ſaith: ***Notwithſtanding, God was mercifull vnto me***: So that the continuall remembrance of our ſins, puts vs in minde of Gods mercifull dealing with vs, and muſt ſtirre vs vp to thankefulneſſe.

1. Tim. 1

For if we forget them, the Lord will remember them; and if wee remember them, the Lord will forget them. This then ſhould make euery man beware how hee forgetteth his ſinnes, and caſts them careleſly behind

hind his backe; for this is a signe that God remembers them, and will call that man to account for them.

This shewes the great impiety of those men and women, who seeke all meanes to put their sins out of their minds, to smother the cheeks of their consciences, by sports and pastimes, by merry company, or by some other meanes to keepe themselues from the sight of their sinnes, they can not abide to heare of them by others, or to thinke of them themselues, but put away the remembrance of them by all meanes possible: How should these euer repent and be humbled for them, how should they confesse them with teares, and beg the pardon of them? *Vse* 1. Note of a wicked man.

It must stirre vs vp to the serious and often meditation of our sinnes to keepe them in memory, our old sinnes and new sinnes, open and secret, euen the sinnes of our youth to humble vs, and to cause vs to keepe in minde the endlesse mercy of God in *Vse* 2. Psalme. 25

in pardon of them: and therefore wee ſhould doe well to ſet ſome time apart to call our life to account;

Pſal. 4. 5. *Tremble and ſinne not: commune with your heart vpon your bed, and bee ſtill:* Where *Dauid* cals vpon *Sauls* Courtiers, to feare Gods iudgements and threatnings. It is a ſpeciall meanes to humble vs, and to moue vs to Repentance, to keepe a note of all our ſins, and ſlips, and falls, that we may euer haue matter to humble our hard and ſtony hearts.

Vſe 3. Cauſe why ſo few doe repent.

Wee ſee the cauſe here why ſo few doe truely repent and confeſſe their ſinnes to God, and begge the pardon of them; namely, becauſe their ſins be euer out of their ſight, though they pry into and eſpie the ſinnes of other men, and haue them in their ſight, yet do they caſt their owne behind them: and by that meanes neuer ſetting their ſinnes in ſight, they forget them, neuer bee humbled for them: but the Lord threatneth all ſuch, that if they will not ſet their ſinnes before them, then will

will hee take the paines to set them all in order before them, one by one. *Psalme* 50. *I will reproue thee, and set before thee the things that thou hast done, O consider this, yee that forget God, lest hee teare you in peeces, and there be none to deliuer you.*

When as *Dauid* saith in the confession of his sinnes, that they were euer in his sight; first they all this while grieue and vex him, wound his soule and conscience, wee learne that sinne once knowne and felt, doth so accuse and wound the conscience of a poore sinner, that there can bee no rest and quietnes vntill it bee pardoned: For it was euer in his sight, and before his eyes, troubling and vexing his minde, and wounding his conscience. And as it was with *Dauid*, so it fares with euery poore sinner, after the Lord in mercy opens our eyes, to come to the knowledge of sinnes and our misery by them, so as our conscience doth accuse vs, and wee feele the weight of Gods anger pressing downe our soules; there can

Doct. 4. Sin once knowne doth euer accuse till it bee pardoned.

be nothing but hell and anguish for the present time: nothing but extreme sorrow and vexation of spirit, till wee find some comfortable answere from God for the pardon of them. As we see a poore prisoner, arraigned, conuicted, and condemned to death; there is nothing but sorrow and griefe, no ioy in wife, child, friends, lands, liuings, gold, or siluer, meate or musicke: onely the gracious pardon of the King can reuiue him, and make him a glad man. So it is with a poore sinner arraigned in his owne conscience, for sinne, conuicted and condemned in his owne soule, before the barre of Gods Iudgement: nothing can now comfort him and cheere him vp, and reuiue his wounded conscience, but the gracious pardon of God, the generall pardon of Gods mercy, sealed with the bloud of the Lambe of God, that takes away the sins of the world.

Note.

Vse 1. This shewes the miserable and pitifull estate of many thousands in the world,

world, who lie in ſin, rot in ſin, and neuer ſeeke for pardon, neuer ſeeke for mercy at the hands of God: And if they finde and feele their ſins, then they run to this vanity and that paſtime, to ſmother the checks of their conſciences, and by merry company, eating, and drinking, carding, dicing, &c. ſeeke to ſtop the mouth of their conſciences, and to ſmother it: But alas, wee ſee this is cold muſicke for a wounded conſcience; *Saul* thought to haue preuailed by this, at what time hee called *Dauid* to play, and make muſicke before him, but by and by his wound was greater: for theſe men that ſeeke by ſuch deuices to ſtop the mouth of their conſciences, they doe as a man that is in the fit of a burning Ague; he is hote, and to coole his heate, he drinketh a draught of cold water, that indeed (for the preſent) will ſomewhat alay the heat of his ſtomacke, yet by and by his fit is increaſed, and made the worſe.

Indirect courſe that worldlings take.

Let vs neuer giue any reſt vnto

Vſe 2.

our soules, till wee haue gotten the assured perswasion of the pardon of all our sins: for so long as the conscience doth accuse for sin, so long we shall finde no rest nor quietnesse, no, there is no peace till wee bee reconciled to God by true Repẽtance: and till the conscience leane accusing, let vs neuer leaue repenting and humbling our selues for the pardon of our sins.

Rom. 5. 1.

It is to be obserued, that *Dauid* in the confession of his sin, saith, *I acknowledge my sinnes*: not speaking of his great sin of Adultery alone, but of many sins wrapped vp together: for hee did not onely commit adultery with *Bersheba* the wife of *Vrias*, but shead his guiltlesse and innocent blood: yea, with him caused, as it is like, many of his good subiects and loyall souldiers to be slaine: he sought to couer his sinne closely and cunningly, by bidding *Vrias* to goe home to his wife, that so the childe might be thought to be his: And to all these he added this, that he layd the

the whole Church of God open to the enemy, to the anger of God.

Hence then note for our instruction, that *Dauid* confessing that one sin will neuer goe alone, but sin goes by couples, by heapes, one in the necke of another: As he that taketh a chaine by the end, and pulleth but one lincke, all the rest doth follow: so, if a man let liberty to one sin, that sin will not goe alone, but draw another: adultery will often bring murther with it, swearing, lying with it: so drunkennesse, whoredome, &c. The Apostle biddeth vs, *Not to walke as children of darknesse, in surfeiting and drunkennesse not in chambering and wantonnesse, not in strife and enuying:* shewing vnto vs, that sinnes goe by couples, and one drawes on another, and will hardly goe alone.

Doctr. 5. Sin neuer goes alone

Rom. 13. 13.

It is like the Gangreene or Canker, it fretteth and eateth further and further; the hand infecteth the arme, and the foote the legge, and so one member another, till it hath diffused it selfe ouer the whole body, if the

part that is infected bee not cut off at the beginning. This doth the Apoſtle teach, 2. *Tim.* 2. 16. *Stay prophane and vaine babling, for they increaſe to more vngodlineſſe, and their word will fret as the Canker.* Saint *Iames* ſo ſheweth the fruitfulneſſe of ſinne, ſaying; *When Luſt hath conceiued, it brings forth ſinne, and ſinne when it is finiſhed it brings forth death.* And as ſin doth increaſe, ſo doe Gods iudgements, *Leuiticus* 26. 22. 23. *If yee walke ſtubbornely againſt mee, and will not obay me, I will then bring ſeuen times moe plagues vpon you, according to your ſinnes: yet if by theſe yee will not be reformed by mee, but walke ſtubbornely against me, then will I alſo walke ſtubbornely againſt you: And I will yet ſmite you ſeuen times for your ſinnes.* And thus we ſee againe, how God will keepe a proportion betwixt our ſins and his puniſhments.

Vſe 3. Seeing this is the curſed nature of ſin, that it will neuer go alone, but one will draw on another, whoredome, murther, hypocriſie, &c. It ſtands

ſtands vs all in hand to take heed wee giue liberty to no ſinne, liue in none, delight in none: for if wee do, we ſhall finde that one ſin will neuer go alone: but let vs abhorre all, hate euery ſin, and ſtriue againſt all: wee ſee this common in the world, that if a man ſhall yeeld to one ſin, by and by it will draw him to another: and often (as it was in *Dauid*) whoredome will bring murther with it, ſometimes of the husband, ſometimes of the childe, ſometimes of two or three: And therefore let vs bee carefull to ſhunne and auoide euery ſin, liue in none: For though one ſinne bee enough to carry a man to the gulfe of hell, yet one will neuer go alone. *Note.*

Wee ſee this in the example of *Caine*, *Geneſ.* 4. 8. hee was reproued of God for his malice conſceiued againſt his brother; *But he hearkened not to the voyce of the Lord, but hardned his heart, and ſhed innocent bloud, euen the bloud of his brother.* This appeares in *Iudas*, *Math.* 26. hauing

once entertained couetouſneſſe in his heart, fell from couetouſneſſe to Treaſon, and at laſt became a very diuill incarnate. The like wee may behold in *Saul*, 1. *Samuel* 16. 1. who fell away from God ſtep by ſtep, vntill the Spirit of God had vtterly forſaken him, and hee brake out in to open rebellion againſt Almighty God. For as amongſt all the bleſſings which the Lord doth beſtow vpon the ſonnes of men in this world; a ſoft and tender heart is one of the greateſt, which is checked and controuled, and ſoone made bleed: ſo there can bee no greater curſe laid vpon man, then to haue a rebellious heart, which hoordeth vp euery day vengeance againſt it ſelfe.

VERSE. IIII.

4 *Againſt thee, againſt thee, onely haue I ſinned, and done this*

this euill in thy ſight, That thou maiſt bee iuſt when thou ſpeakeſt, and pure when thou iudgeſt.

IN this verſe, and the two which follow, *Dauid* proceedeth in the humble acknowledgement and confeſſion of his ſinnes: firſt his actuall ſinnes: ſecondly, from them he commeth to the fountaine and beginning of all ſin: namely, his naturall corruption wherein hee was conceiued and borne: and this originall ſin hee ſpeaketh of in the next verſe following.

In this verſe *Dauid* knowledgeth his ſpeciall ſinnes.

This fourth Verſe containeth in it two parts: firſt, a free acknowledgement of his particular, ſpeciall and actuall ſinnes: in the ſecond, he doth cleere the Lord of all cruelty and iniuſtice, that howſoeuer the Lord had not onely ſharpely reproued him by the miniſtery of *Nathan*: but alſo puniſhed him and grieuouſly afflicted him for his ſinnes, in taking away

Two parts.

way the child that was borne in adultery: yet hee doth acknowledge the Lord to bee iuſt and righteous in all his waies.

Two patts

In the firſt part of the Verſe, conſider firſt, the party to whom he confeſſeth, *Againſt thee, Againſt thee onely*, where hee ſheweth the great dolour and extreme griefe of his minde for his ſinne againſt God, in that hee doubleth the words, *Againſt thee, Againſt thee*: Secondly, wee are to obſerue how he doth acknowledge his ſpeciall and particular ſinnes; namely, adultery, murther, and ſhedding of innocent bloud, *I haue ſinned and done this euill in thy ſight.*

1. *Againſt thee*: Theſe words are expounded diuerſly: Firſt, that it is as much as if *Dauid* ſhould haue ſaid, O Lord, howſoeuer I haue grieuouſly ſinned, in commiting adultery and murther, yet I haue ſo hid my ſin from man, that there is none that knew it but thou alone: ſo that hee acknowledgeth all the ſin was againſt

againſt God, becauſe no mortall man was priuie to his ſinnes.

Others expound it thus. That although *Dauid* had offended againſt man, yet he was eſpecially wounded and grieued, for that hee had broken the Law of God: So that though it be true that he had done great wrong to his faithfull ſeruant, and moſt loyall ſubiect *Vrias*, yet heere was that that killed his heart, and wounded him to the quicke; namely, becauſe hee had offended his moſt mercifull and louing God: as if he ſhould haue ſaid, O Lord my God; although the whole world ſhould cleare me, and no man liuing ſhould accuſe me, yet it grieueth me at the heart, becauſe I haue offended thee my moſt mercifull God.

Hence firſt I note, that howſoeuer man may hide his ſins from men, and Angels, yet it is impoſſible to hide it from the al-ſeeing eyes of the Almighty. *Dauid* had committed adultery cloſely, hee had laboured to hide it, & couer it, by marrying *Berſhaba*

A mans ſinnes are open before God.

ſhaba the wife of *Vrias*: but yet alas, all his ſhifts and cunning fetches, could not hide it from God: hee ſaw it, and obſerued it, and now *Dauid* confeſſeth the ſame; *Againſt thee, Againſt thee*: The like wee ſhall ſee in *Ioſephs* brethren, when they ſold him into *Egypt*; ſo in *Ieſabel*, in putting *Naboath* to death: So in theſe dayes men bee cunning to commit adultery cloſly in the twi-light, in the darke corner, in cloſe and ſecret manner; to lie, ſteale, deceiue, commit adultery, fornication, and all vncleanneſſe: But poore ſoules, they doe deceiue themſelues, for thou canſt not hide thy ſinnes from Gods all-ſeeing eies, night and day is all one to him: Yea, the Lord doth ſearch the very heart and reines, *Vnderſtanding our very thoughts long before*: 1. *King.* 8. 39. *The Lord ſearcheth all hearts, and vnderſtandeth euery worke of the minde.* Againe, *Pſal.* 139. 2. *Thou knoweſt my ſitting downe, and my riſing vp, Thou vnderſtandeſt my thoghts long before, There is not a word in my tongue but*

Geneſ. 37. 1. Reg. 21. Reu. 2 18. Pſalm. 139 Be as thou ſeemeſt.

Or ſeeme as thou art

but thou (O Lord) knowest it altogether. And surely when this perswasion taketh place, that the Lord is present euery where, and sees all things, there doth Religion, Conscience, and obedience beginne in that man: for hee that hath the Lord alwaies before him, wil not greatly fall, *Psa.* 16.8. *Hebr.* 4.13. For the Lord will finde euery transgression, though neuer so secretly concealed, which may teach vs in all things to keepe faith and a good conscience; for although we may delude men, yet we cannot deceiue the Almighty.

Vse 1. Folly of sinners described.

This condemnes the extreame folly and madnesse of men and women, who if they can hide their sins from men, they care for no more: And therefore doe they labour to commit them closly and cunningly, but vse all thy skill, cunning, and policy, yet thou canst by no meanes hide thy sins from the cleare sight of God.

Note.

Thou maist lie, dissemble, and deceiue so closely, that no Man nor Angell can detect thee: thou mayest com-

commit adultery in the darke, and vnder a Canopy, ſo as no man liuing ſhall be priuie to it: Thou maiſt ſteale when none can ſee thee; but all this while, remember that thou ſtandeſt
Heb. 4. 13. naked before God: Hee ſees thee, his all-ſeeing eyes, like a flame of fire, pierceth into thy heart and intrailes. Many men like *Gehezi*, when they haue ſinned, can wipe their mouthes ſmoothly, and demurely ſay, *Thy ſeruant went no whither*: But let them remember euer, that it is impoſſible to hide their ſinnes from God, though they may couer them from men. But of this heereafter.

Vſe 2. This Doctrine may ſerue for an excellent preſeruatiue againſt all ſecret ſinnes; for this is the curſed nature of man, to abſtaine many times from actuall ſinnes onely for ſhame, or feare of puniſhment, which otherwiſe would make conſcience of no ſin: Oh that ſuch men would remember, that though they bee out of the ſight of men, yet they bee in the

the preſence of the Almighty, hee ſees them, and beholds them, euen in the darkeſt night, and in the ſecreteſt corner, his eyes are like to a flame of fire, *Reu.*2.18. And although men may bleare the eyes of men, yet they cannot bleare the eyes of the Almighty.

It would bee an excellent meanes to bridle them, and to keepe them from many horrible ſinnes, which otherwiſe they would commit. For the Lord looketh narrowly vpon vs, and ſearcheth very ſtrictly into vs, wee cannot haue the leaſt vncleane thought within vs, but hee which is moſt pure doth ſee and behold vs. Hee could diſcouer *Iudas* his hypocriſie, and therefore called him a diuell. Hee ſees againe *Nathanael* his ſincerity, and therefore pronounceth him a true *Iſraelite, in whom there was no guile.* So that they that commit ſinne in ſecret, hee that ſees in ſecret, will one day reward them openly. When *Cain, Gen.*4.5. brought vnto God an Oblation of the fruite of

of the ground, hee had no regard to him, nor to his offering, becauſe that the Lord ſaw the ſecret hypocriſie of his heart. And this is the reaſon that *Dauid* vſeth to perſwade *Salomon* his ſonne, to haue a care to learne, and to practiſe the will of God, 1. *Chron.* 28. 8. *And thou Salomon my ſonne, know thou the God of thy Father, and ſerue him with a perfect heart, and with a willing minde, for the Lord ſearcheth all hearts.*

Doctr. 2. What ſorrow it is that accompanies Repentance. The perſon whom he had offended.

When as the Prophet *Dauid* repeateth the words, *Againſt thee, Againſt thee*: heere marke the extreame ſorrow and griefe of *Dauids* heart, that hee had ſinned againſt his merciſull God, what was it that ſo grieued his ſoule? The ſhame of his ſin, could not: for that was not knowne but to God onely: neither feare of puniſhment; for what man durſt bee, ſo bold as to call him to account: but that hee had beene ſo vile and wretched, to ſinne againſt his moſt louing God, this was the thing that made his heart to bleed: which muſt

Dauids ſin aggraua. ted.

teach

teach vs all this lesson, That whensoeuer wee fall into any sin, this consideration aboue all other should sinke deepest into our hearts; namely, the consideration of the person whom we haue offended, and that not simply against man, but against God himselfe.

And this sin of *Dauid* is aggrauated in diuers respects.

First, *Nathan* telleth him, that Almighty God had giuen him that Kingdome, and the Wiues of his Lord, and if that had beene too little, hee would haue giuen more, 2. *Sam.* 12. 2. Sam. 12.

Secondly, that *Dauid*, a man whom God had so honoured, that had taken him from a sheepe-fold, and gaue him a Scepter; which, by his mighty power, made him escape the hands of all his enemies, and had graced him with the gift of his Spirit: Who had made so great proceedings in Religion, and the worship of God: it could not but cut him and wound him at the very heart, that

he ſhould ſo fowly fall.

Thirdly, in that his example ſhould bring a great ſlander to the Church of God, and open the mouthes of the vncircumciſed Philiſtimes, to reproach them and reuile them, as wee ſee in *Shemei.*

Fourthly, in that he had by his ſins laid open the Church and people of God to his iudgements, to plague and puniſh them.

True note of Repentance.

Now from this practiſe of *Dauid*, we learn that which I taught before; namely that the children of God are grieued for ſinne, becauſe it offends and diſpleaſes their mercifull God. *Dauid* needed not to haue beene ſo much troubled for his ſin, either for ſhame, for it was not knowne but to God alone: or puniſhment, for none could call him to account: but that hee had offended his mercifull God and louing Father, it did torment and vex his conſcience exceedingly; ſo euery child of God that truely repents of ſin hee is more grieued for ſinne, becauſe it offends God, then

for

for feare of ſhame or puniſhment. As wee ſee in *Dauid*, *Pſalme* 119. *I haue hid thy word within my heart, that I might not ſinne againſt thee.* The like we may ſee in *Ioſeph*, *Gen.* 39. when hee was tempted to lewdneſſe by his adultreſſe Miſtreſſe, his anſwere is worthy to be remembred of vs, *How can I do this great wickedneſſe and ſinne againſt God?* The wrong that hee ſhould haue done vnto his Maiſter, did not ſo much preuaile with him, as that hee knew hee ſhould ſinne againſt God: And the like may bee ſaid of *Peter*, *Math.* 26. Who remembring how kinde and louing Chriſt had beene to him, euen to pray to his Father for him, when Sathan deſired to buffet him: That told him, *Math.* 16. *That the gates of hell ſhould neuer preuaile againſt him.* The looke-ing backe of this his Maiſter wounded him to the heart, that hee ſhould ſin againſt him, ſo cowardly to deny him.

Well, ſeeing this is the nature of true Repentance, of godly ſorrow, *Vſe* 1.

and remorce of conſcience for ſinne, that the child of God is grieued for ſinne, becauſe it diſpleaſeth God his moſt louing and mercifull Father, as in *Ioſeph*, *Dauid*, the Prodigall ſonne, &c. Let vs labour to finde our hearts thus affected, that wee can mourne for ſin, becauſe it is ſin, and offendeth God our louing Father; though none knew of it, nor could accuſe vs for it; nay, although there were no hell, nor iudgement to condemne vs, yet that wee finde our hearts wounded for our ſecret ſins, for our cloſe ſins and hidden corruptions; becauſe wee know they offend our moſt gracious God and louing Father.

Let it be farre from vs to ſay with *Pharaoh*, *Exod.* 5. *Who is the Lord?* that I ſhould bee afraid to ſin? Oh! know (O man) whatſoeuer thou art that exalteſt thy ſelfe in this manner, to ſinne with a high hand againſt the Lord, That the Lord is as a conſuming fire: It is hee that drowned *Pharaoh* for all his pride, *Exodus* 14.

It

It is he that made *Ieruſalem* a heape of ſtones, *Math.* 29. It is hee that ſent lice vpon *Herod*, *Actes* 12. and fire vpon *Sodome*, *Geneſ.* 19. Learne therefore to know God aright; and it will make thee quake and tremble to ſin againſt him.

Vſe 2. This ſheweth that moſt mens Repentance is but counterfeit and vnſound; for were it not for feare of ſhame and puniſhment, they could bee content to commit ſin, to liue in ſin from day to day, as *Potiphars* wife tempted *Ioſeph* continually to ſinne and vncleanneſſe, alas ſhee thought not, that God ſhould ſee or behold it: But whatſoeuer thou art, vnleſſe thou finde thine heart humbled for thy cloſe and hidden ſinne, and ſecret corruption, I tell thee thou art not truely humbled: the verieſt beaſt and Atheiſt that euer liued may confeſſe his knowne ſins, and in regard of the ſhame and puniſhment be ſorry for them, as *Pharao*, *Iudas*, *Saul*, *Simõ Magus*, *&c.* but heere is godly ſorrow which brings

Geneſ. 39.

Exo. 20. 17
1. Sam. 15.
Mat. 27. 3.
Act. 8. 25.

Repentance neuer to bee repented of, to bee grieued for ſin, though wee ſhould haue neither ſhame nor puniſhment, ſeeing it offendeth a gracious and mercifull God. As wee ſee two children, one is a naturall, louing and dutifull childe; and hee is loath to offend his father, though hee neuer corrects him, becauſe hee ſees his father kinde vnto him: Another that is of a froward nature, hee is loath to ſinne before his father, for feare of the whip, and therefore out of his fathers ſight hee will play his prankes.

A ſimile.

Doctr. 3. A penitent perſon neuer excuſes his ſin.

In that *Dauid* thus laies open his ſin, though it was ſecret, and doth aggrauate it: We learne that he that truely repenteth of his ſin, will not excuſe it, mince, hide, and cloake it, and ſeeke ſtarting holes to conceale it: But he will truely and humbly acknowledge it, lay it open and make it manifeſt vnto God: hee doth not blame the follie of the woman; nor by any meanes ſeeke to hide his ſin, but layeth it open before the Lord,

Againſt

Againſt thee haue I ſinned: ſo it is the manner of God, children that doe truely repent to lay open their ſins in the worſt and vileſt manner, to make them greateſt, nor leſſer.

Vſe 1. Note of wicked mē

Well then, this doth ſhew, that thoſe men are not truely humbled, neither yet haue truely repented that doe ſeeke ſtarting holes for ſinne: I am not alone, if I go to hell, I ſhall haue more company: It is but the faſhion, and if I doe no worſe then ſweare by faith, troth, &c. the Lord, I hope, will pardon me: This excuſing and cloking of ſinne, is a ſigne of a naughty and diſſembling hearts, that that man or woman is not truly humbled as they ſhould: We ſee this in *Saul*, hee was ſo farre from aggrauating and increaſing his ſinne, that he found out many excuſes, *The people did it, and it was to offer ſacrifice.* So the wicked at the day of iudgement are farre from confeſſing their ſins, that they excuſe them: ſo that it is a note of a wicked and graceleſſe heart to excuſe ſin, to hide it, and

1. Sam. 15. Math. 15.

Pro. 28.13 couet it, and he that doth so, shall neuer finde mercy.

Against thee, Against thee onely haue I sinned.

IT may heere bee demanded how *Dauid* could say that hee had onely sinned against God? Did he not sin against *Vrias* his faithfull seruant, and louing subiect; first, in committing adultery with his wife, and then in causing his innocent bloud to bee shed? How then could *Dauid* say heere, *Against thee onely haue I sinned*?

I answer: First, *Dauid* had sinned indeed against *Vrias*, and that two maner of waies; first, in his wife, not in his goods, for then perhaps hee might haue made amends, but taking his wife out of his bosome (as *Nathan* telleth him) hee could neuer make a recompence: When *Abimeleth* a heathen King, *Genes.* 20. did ignorantly take *Abrahams* wife into his house,

houſe, when hee knew the ſame (although hee defiled her not) gaue *Abraham* a large gift for ſatisfaction. What ſatisfaction then might *Dauid* giue, being not a heathen man, but a Prophet of the Lord, who wittingly takes the wife of *Vrias*, and defiled her?

Secondly, beſides his wife, he taketh away his life alſo: The deuill could ſay, *Iob* 2. 4. *Skinne for skinne, and all that a man hath, will he giue for his life*: yet as precious as a mans life is vnto him, *Dauid* addeth this iniury to the former, taking away his life alſo.

Againe, *Dauid* ſinned, not onely againſt the husband, but againſt the Wife alſo, corrupting her chaſte minde, and alluring her vnto follie.

And vnto this ſinne committed againſt *Vrias* and his wife, I might adde the ſinne againſt the child begotten in baſtardy; the innocent bloud of all thoſe of his loyall Subiects that were ſlaine with *Vrias*, his ſinne

ſinne againſt his owne houſe and family: As alſo his ſinne againſt the whole Church and people of God, laying them open to Gods iudgements for his ſake. But yet all theſe ſinnes againſt men, how great or grieuous ſoeuer they were, hee accounteth them as nothing in compariſon of his ſinne againſt God, and therefore ſaith, *Againſt thee onely haue I ſinned.*

Secondly, I anſwere; that all ſins of what ſort ſoeuer they be, they be great ſins, becauſe they be againſt the Law of God: And were it not for the Law of God, forbidding ſinne, and commanding vertue, there ſhould bee no ſinne: For what is ſinne but the tranſgreſſion of the Law of God? And therefore *Dauid* acknowledgeth his ſinnes were againſt God, hee had rebelled and tranſgreſſed his Law and Commandement: hee had not now to doe with *Vrias*, or any mortall man; But with the iuſt and moſt righteous God, whoſe holy Law hee had moſt

most rebelliously broken and violated: for if the Lord had not forbidden men to commit Adultery, it should bee no sin: and if the Lord had not said, *Thou shalt not kill*, it were then no more sin to kill a man, then to kill a dog: But seeing the Law of God forbiddeth it, therefore it is sin, and deserueth eternall damnation. Hitherto of the sense of these words. Rom.6.23:

Seeing all sin is the transgression of the Law of God, whether it bee immediately as the sins of the first Table, or mediately, when in sinning against our brother, wee do sinne against God: It followeth, that God alone can pardon and forgiue sinne, for it belongeth to him alone to pardon the fault against whom it was committed: but all sin is against Gods Law; therefore, hee alone can pardon and forgiue it: And this is affirmed by the Pharisies, *Who can forgiue sinne but God onely?* Luke 5.21. *Doctr.* 5. God alone can forgiue sins.

No creature hath this power, for hee

hee that can forgiue sins, must bee able to take away the punishment of sin, which is death, hell, and damnation. Now then to say that a man can properly forgiue sin, is in effect to say, that a man hath power ouer death and hell, which cannot be.

Vse 1. Seeing none can pardon sin but God onely, because all sin is against God alone: No man on earth, no Saint or Angell in heauen can pardon, and forgiue sinnes, but God onely: This condemneth the blasphemous and cursed doctrine of the Church of *Rome*, who doe hold and teach, that the Pope can as truely and as properly forgiue sinnes, as God himselfe. This one point of doctrine taught and held by the Church of *Rome*, doth proue their Pope to bee Anti-christ, euen that man of sin the Apostle speaketh of, who makes himselfe equall to God: And as Almighty God can pardon sinne, so will his Holinesse pardon sinne: and whereas God neuer gaue any sinner pardon

Pope Antichrist.

2. Thess. 2.

pardon of ſinne, before they were committed and repented; yet the Pope can, and doth giue out his pardons for a peece of money, for ſinnes paſt, preſent, yea, for twenty yeares to come: for treaſon, for murther, adultery, yea, any ſinne: then which, what can bee more blaſphemous and dangerous to giue men licence to ſinne, and open a gap to all manner of villany? For who will bee afraid to ſin, if hee may haue a pardon for ſin before it bee committed.

Horrible impiety.

Seeing *Dauid* confeſſeth that hee had ſinned againſt God alone, hee doth acknowledge, though all men ſhould pardon his ſins, and wincke at it: yea, ſhould ſeeke to flatter him being a King, yet hee could not be ſo ſatisfied, becauſe the ſin was againſt Gods Lawes and commandements: and therefore hee ſeeketh to God for pardon: ſo when wee ſin againſt men, offend our neighbour and brother by lying, adultery, murther, &c. yet let vs know wee haue to do

Vſe 2.

Godoffended when our brother is iniured.

doe with God, and though all men ſhould pardon mee, and winke at my ſin: yet, vnleſſe the Lord ſeale my pardon, it is not worth a button.

Note. When great men ſin by Adultery and murther, by oppreſſion and cruelty, they haue their claw-backs and flatterers, who will ſmooth and flatter them, leſſen and excuſe their ſins; yea, ſay all is well done: but alas! when the Law of God is broken, vnleſſe hee pardon, all the flattering and ſoothing of men, is nothing worth.

Vſe 3. Seeing all ſinne, to ſpeake properly, is againſt God, becauſe it is the breach of his Law; therefore it followeth, that all the puniſhing of ſin belongs to God: hee alone is the auenger of ſin, *Vengeance is mine, ſaith the Lord, and I will repay.* Ro. 12. 19. Where the Apoſtle ſheweth, that all puniſhing and reuenging of ſinne belongeth to the Lord alone, becauſe that God alone is the perſon which is wronged and iniured, and not man, to ſpeake properly; ſeeing not mans Law,

Law, but Gods Law is violated and broken: And if his Law were not broken, no man, nor any other creature ſhould haue any cauſe to complaine, and therefore all puniſhing and vengeance for ſinne belongeth properly to God, and vnto ſuch whom hee ſhall appoint to bee his Lieutenants on earth, and Miniſters to ſtand in his ſtead to puniſh ſinne.

And therefore firſt this ſheweth, that thoſe men do much offend, who when the Law of God is broken by wicked and vngodly men, can winke at their ſins, and will not vnſheathe the Sword put in their hands to the end to ſmite the ſame. But can ſuffer many great and horrible ſinnes to be committed, that the Lord himſelfe many times is faine, by the ſword, plague, peſtilence, or other waies to execute iudgement on vngodly men, ſweeping them away by heapes.

This practiſe of *Dauid* condemnes the common practiſe of the world: *Vſe 4.*

if

if men do ſinne, and do ſome euill that is knowne to the world, what do they then? They ſeeke to pacifie the party offended, to ſtay his diſpleaſure, either by money, or by friends, or by ſome other meanes: but alas! they regard not the anger of God, whoſe Maieſty is offended and Law tranſgreſſed: But *Dauid* heere confeſſeth that hee had not to do with man, but with God, whoſe moſt holy and righteous Law hee had broken; and although all men would willingly haue pardoned the fault, yet that could not content him till hee had got the pardon of God, ſealed in the bloud of Chriſt Ieſus: So let vs, though we muſt, and may, labour to bee reconciled to men, yet let vs looke vp higher to the hand of God: to bee reconciled vnto him, to beg pardon at his hands, and to be at one with him. Alas! what ſhall it boote vs to get the Kings pardon, for murther, adultery, theft, &c. if the King of heauen pardon not, and doe not forgiue the ſame? What if wee

Note.

can

can appeaſe the anger of man, and be in danger of the iuſt and ſeuere anger of the eternall God? And therefore let vs go to God, flie to him, labour for reconciliation with him.

If any doe obiect, it ſeemeth that wrongs done to men, are no ſinnes, and not to be repented of. I anſwer, That followeth not: For whether the wrong bee done directly againſt Gods himſelfe, as all the commandements of the firſt Table concerne God: or indirectly againſt God, and directly againſt our brother, as all the ſinnes of the ſecond Table, concerne our brethren: yet, inſomuch as the Law of God is broken, either in the firſt or ſecond Table; therefore the chiefeſt fault & wrong is againſt God himſelfe: yet wee are not to thinke that ſinnes done againſt men are no ſinnes; but that wee are to be humbled for them, becauſe in ſinning againſt our brother wee ſinne againſt God, whoſe Law we breake: and therefore wee muſt reſtore foure

Obiect.

Anſwere.

fold, wee muſt bee reconciled to our brother, and ſeeke to right wrongs done vnto him; Thus much of the perſon to whom *Dauid* confeſſeth; not to any maſſe-prieſt, but to God alone, who alone was offended, and who alone could pardon his fault.

Now in the ſecond place wee are to come vnto the thing confeſſed: namely, his particular ſinnes and impieties, *And done this euill in thy ſight.* In the former words, *I haue ſinned*, he ſpake more generall: in theſe words hee points out his particular and ſpeciall ſinne, *And done this euill* (adultery and murther) *in thy ſight.*

Marke what is that which moſt wounds *Dauids* conſcience, and troubles his minde: not ſo much feare of ſhame and reproach in the world; nor yet feare of puniſhment: but his ſinne, his vile ſinne, is it that wounds him, that gals him, that doth kill his heart, and grieues his poore ſoule, *Againſt thee, Againſt thee haue I ſinned*: as if hee ſhould haue ſaid: O my God, it grieues me exceedingly, and wounds

wounds my heart, that euer I ſhould bee ſo vile to ſin againſt thee my gracious and mercifull God: I care not for the ſhame of the world, or feare of puniſhment, but my ſin, my ſin is that which doth wound mee, and gripeth me at the heart.

So that our leſſon is this, that the childe of God that truely repents, nothing more grieueth him then ſin, becauſe it is ſin, and breakes the Law of God, hee is more grieued for ſin then either for ſhame or puniſhment.

Vſe 5. Well, ſeeing this is true Repentance, to bee grieued for ſin, and that more then all other things, not for feare of ſhame or puniſhment ſo much, as becauſe it offends a mercifull God, and louing Father; let vs try our Repẽtance? art thou grieued more for ſin then any thing elſe, becauſe it offendeth God and diſpleaſeth him? and couldeſt thou mourne for ſinne, if there were no ſhame nor puniſhment, hell nor iudgement? it is a certaine ſigne of true Repentance: but alas! thoſe that can weepe for feare of

punishment and shame of sinne, many times are nothing at all grieued for sin, in regard of God, whose most holy Law is broken: And therefore their Repentance is not sound.

Doctr. 5. Acknowledgment of particular sins required.

Marke how *Dauid* doth not onely in generall acknowledge his sin; but he points out his particular euill, and speciall sinne of close adultery and murder, *I haue done this euill* (this grieuous sinne) *in thy sight*: Howsoeuer I laboured to smother and hide it, yet thou wast an eye-witnesse and very priuie vnto it: So then hence wee may learne, that in true Repentance, there must bee acknowledgement and confession of our particular sinnes and offences, that wee may say, *I haue sinned, and done this euill in thy sight*: lying, stealing, drunkennesse, whoredome, murther, &c. We must come to particular and speciall sins: *Dauid* hee acknowledgeth his particular sins, of numbering the people; and of matching with the vncircumcised Nations.

1. Chr. 21. 8 Ezra. 9.

And

And thus doe the people of Israel deale in their conuersion, 1. *Sam.* 12. 19. *Pray for thy seruants to the Lord, that we die not, for we haue sinned in asking vs a King, Besides all our other sinnes.* So the Apostle *Paul*, 1. *Tim.* 1. 13. declareth there, that many things troubled him; yet this especially, that hee had beene a blasphemer, a persecutor, and an oppressor, not worthy to be called an Apostle. This appeareth likewise by the example of the Iewes, *Acts* 2. As also in the conuersion of *Zacheus*, *Luke* 19. who hauing been a griper and an oppressor, offered to make full restitution: So that wee see it is a certaine note of true Repentance, to be touched with the feeling of a mans particular sins committed against God.

Seeing *Dauid* and all the seruants of God, when they haue beene truly humbled, haue repented and confessed their particular sinnes, vnto the Lord: this shewes most men and women haue not true Repentance, but onely the shadow of it: Alas! the *Vse 1.*

vileſt Atheiſt in the world, a reprobate, and one that ſhall neuer bee ſaued, may confeſſe this in a generall and confuſed manner; we are all ſinners: but if we will truely repent indeed, wee muſt looke to confeſſe our particular ſinnes, to finde them out one by one, and to acknowledge them vnto the Lord with griefe, and ſorrow and hatred of them: but alas, moſt men and women content themſelues in generall termes, to confeſſe they bee all ſinners, although they know not in particular wherein they haue offended; yea, if they be examined in particular, they thinke they do keepe all the commandements of God.

But wee muſt vncaſe our ſelues, and vncouer our particular ſins, if wee would haue God to couer them with the bright Robes of Chriſts righteouſneſſe. If a ſicke man come to the Phyſition, and onely tell him he his ſicke, and neuer ſhew him his particular griefe and diſeaſe that troubleth him, and the manner thereof, with

with all the circumstance belonging to the same, hee can neuer looke to be cured: So likewise if wee come to God the Physitian of our soules, and say onely, *Wee haue sinned*, we can not assure our selues of pardon. Our vnknowne sinnes wee must therefore confesse generally, but our knowne sinnes wee must confesse particularly, as the Prophet *Dauid* here doth, *And done this euill*: So in the first booke of the *Chron. chap. 21. I haue sinned greatly, Because I haue done this thing*, that is, numbering of the people. So that wee see it standeth vs greatly in hand, euen with griefe of heart to confesse our particular sins, and to giue Sentence against our selues, and to pray as for life and death for the pardon of them, otherwise our Repentance is as it were but in shew and for fashion sake, which is neuer acceptable with Almighty God.

Seeing it is necessary in true Repentance, to finde out our speciall sins and particular euils and impie- *Vse 2.*

ties: wee ſee that it ſtands vs in hand to be throughly acquainted with the Law of God: for by the knowledge of the Law comes the knowledge of ſin; and that man that hath the beſt inſight into the Law of God, hath the greateſt ſight of his ſinne, and of his miſery, and is moſt humbled and moſt ſtirred vp, to ſeeke to God for mercy: And they which haue leaſt knowledge of the Law, know leaſt of their ſins and miſery, and are moſt proud and leaſt humbled, neither can they truely repent.

For as a ſicke man is then moſt dangerouſly ſicke, when he hath no feeling of his ſickeneſſe: ſo a ſinner is then in greateſt miſery, when hee thinketh himſelfe to bee no ſinner: Such a one is farre off from mourning and ſorrowing for ſinne, from turning from them, and returning to God; Seeing hee taketh himſelfe to be in good caſe, and to ſtand in neede of no Repentance: And ſuch were the Phariſes in the daies of Chriſt, whom hee reproued, *Matth.9.12.*

The

The whole need not the Physitian, but those that are sicke: I came not to call the righteous, but sinners to Repentance.

And done this euill in thy sight.

SInne may well bee called an euill, because it is the cause of all euill, both in soule and body; for all iudgements, plagues, and punishments, be but the fruits that come of sinne: sickenesse, pouerty, plague, pestilence, shame, warres, all iudgements be the fruits of sinne. 1

Secondly, because sin doth displease God, and offendeth his Maiesty, therefore it is called an Euill of all Euils. 2

Thirdly, because this euill of sin infects heauen and earth, and brings euill to all the creatures of God vnder heauen. 3

Well, seeing sin is an euill, it displeaseth God, it brings all euill, and all manner of plagues and punishment, yea eternall death in the world *Vse* 1.

to

to come; and seeing it infects heauen and earth with the poyson of it, how should we hate and abhor sin, quake at it, be afraide to commit that which is the cause of all other euils: But alas! though sin be a fearefull euill; yea the cause of all euill, yet wee see men are not afraid of sin; they quake not at it, they shun it not: Yea, they which do feare fire and water, the plague and pestilence, yet dare bee doing, and tampering with sin, as if there were no euill nor danger in it: but if we be wise, let vs flie sin aboue all other euils whatsoeuer: and in so doing, if we flie this euill of sin, wee shall preuent many other iudgements and euils, which are the fruits of sinne.

In thy sight, or *before thine eyes*: As if *Dauid* should haue said, O Lord, my God, though I did commit adultery neuer so closely, and caused *Vrias* secretly to be slaine; yet alas, I see all I did, was manifest before thine eies, and could not be hidden from thy sight.

How-

Doctr. 6. Men sinne before God.

Howsoeuer men and women sin neuer so closly and secretly, yet they sin before the face of the Lord, euen in his eyes, and vnder his nose, the Lord standing by, and looking on them: neither distance of place, nor secret corner, neither darkenesse of the night, nor any deuice and shift of man whatsoeuer, is able to couer our sins from Gods eies: there is no creature which is not manifest in his sight, but all things are naked and open before his eyes with whom we haue to do. It is true indeed, it is an easie matter to bleare the eyes of man, to sin so closly and cunningly, that no man shall know it, in some secret corner, in some darke night, to steale, lie, commit adultery, but although all men and Angels be ignorant: yet our most secret euils and sinnes are all naked vnto the Lords eyes. Psal. 139. Heb. 4. 13.

Vse 1. Oh that all men could be perswaded of this doctrine, that wee euer sin in the Lords sight, when wee lie, steale, commit adultery, then doth the

the Lord ſees vs, his fiery eyes behold vs, and the Lord euen then ſtands at our elbowes, and lookes vpon vs: How would this be a bleſſed meanes to bridle men, and to reſtraine them from many ſecret and hidden ſinnes? What man durſt bee ſo bold and deſperate to cut a purſe, when hee ſees the Iudges eye ſet on him and beholdeth him? And what man is ſo deſperate, that durſt ſteale, lie, commit adultery, if hee knew that the all-ſeeing and piercing eyes of Almighty God did behold him and looke on him? This doth the Lord God tell the ſeuen Churches of *Aſia*, in euery Epiſtle, *I know thy workes*: Oh then let the remembrance of this make vs watchfull and wary to looke vnto all our wayes, to liue as euer in Gods preſence.

Phillip. 4. Reuel. 3.

Vſe 2. Here is matter of comfort and incouragement vnto the children of God, for as the Lord ſees and beholdeth all the euils and ſins of men and women, to iudge and to puniſh them: all is naked to his piercing and all-

all-seeing eyes: so likewise all our good deeds and vertues are knowne and seeme of God, *I know thy workes*: all thou doest, both good and bad, I know all: Now then, if the Lord doe take knowledge of all our workes, and sees them: yea, there is nothing we doe, but it is manifest in his eyes: we know he is a bountifull God, and plentifully rewards all that loue and feare him: yea, he will not leaue a cup of cold water without a reward: O then let vs proceed and abound in good workes, in Knowledge, Faith, Repetance, Patience, Obedience, Humility, Zeale, Loue, &c. for the Lord knowes and sees all, and will not let any one good worke go vnrewarded.

Now followes the second part of the verse, containing a reason why the Prophet *Dauid* did thus acknowledge and confesse his sins, and humbled himselfe for them; namely, that by this meanes hee might cleare the Lord of all iniustice and hard dealing in word or deed. As if hee should haue said: O Lord: I confesse, that seeing

ſeeing I haue ſo grieuouſly ſinned againſt thee, and ſo fowly committed euill in thy ſight: there is no cauſe why I ſhould ſo much as accuſe thee of the leaſt cruelty, iniuſtice, or hard dealing with mee, either in thy terrible threatnings by thy ſeruant *Nathan*, or thy righteous iudgement in taking away the childe conceiued in adultery; for I acknowledge, that I haue deſerued farre more grieuous plagues and puniſhments for this my vile and grieuous ſin: And therefore by this my confeſſion, I doe cleare thee (O Lord) of all iniuſtice and cruell dealing, and condemne my ſelfe to be worthy of farre more grieuous iudgements and puniſhments for my ſins, as all the world may ſee and know that thou art moſt iuſt in al thy threatnings denounced againſt ſin: and moſt pure & righteous in all thy iudgements & fatherly chaſtiſemēts.

That thou maiſt be iuſt.

That is, that thou maiſt be known iuſt in thy workes, and all the world

world may ſee and know that there is great and iuſt cauſe of thy threatnings againſt ſin and ſinners. Now what theſe ſpeeches were, and the iudgements threatned againſt *Dauid*, looke in the ſecond of *Samuel*, chapter 12. verſe 10. Firſt, that the ſword ſhould neuer depart from his houſe, but one ſonne ſhould kill an other: Secondly, that the child conceiued in adultery, ſhould die: Thirdly, that his owne ſons ſhould rebell againſt him: And laſtly, that his wiues ſhould bee abuſed as hee had abuſed another mans.

Hence marke what vſe the Lord will make euen of an accuſing and guilty conſcience; namely, it ſhall be the Accuſer, Witneſſe, and Iudge, to accuſe and condemne it ſelfe; But ſhall cleere the Lord of all iniuſtice or hard dealing, making way vnto the Lords righteous iudgement. This wee may cleerely behold in *Iudas*, *Math. chap.* 27. who readeth his owne ſentence of condemnation againſt himſelfe, ſaying; *I haue ſinned in*

Doct. 7. The Lord maks good vſe of our conſcience.

in betraying innocent bloud. And for this purpose the Lord hath put into the Soule of euery man, not onely a knowledge, whereby we can discerne betwixt that which is lawfull and good, from that which is euill, so farre as shall leaue all men without excuse: But also, that conscience can make application of that knowledge in all the actions of a mans life, approuing that which is good, and therein conceiuing matter of ioy and comfort; or else condemning him for that which is euell, which will cause a fearefull horrour in Soule, as wee see in *Caine*, *Genes.* 4. Trembling in body, as in *Felix*, *Actes* 24.26. or else fearefull Dreames and Visions, as in *Baltezar*, *Dan.* 5. And this wee may heere cleerely behold in *Dauid*, The force of whose conscience was such, as that it sought no starting holes to hide it selfe: but saith; *Against thee, Against thee, haue I sinned, &c.* And withall, doth cleere the Lord of iniustice and hard dealing towards him. If he should bring vp-

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on him and his house, all those feare-full Iudgements, which by *Nathan* the Lords Prophet hee had threat-nedagainst him, 2. *Sam.* 12.

From this wee learne, what an in-tollerable torment a wicked conscience is, euen a Gibbet and a Racke to wound a man withall; and as a fearefull hue and cry, euery where ouertaking him, giuing a man no rest, neither night nor day, but euery where, and in all places is euer drag-ging him before the Iudge. No soo-ner did *Paul* dispute of Iustice, tem-perance, and iudgement to come: but *Felix* trembled, *Actes* 24. No soo-ner had *Cain* slain his righteous bro-ther *Abel*, but his guilty conscience made his countenance to fall, *Gen.* 4. What maruell is it then if the wic-ked would stifle and choke the noise of their consciences? being so feare-full and terrible, but this they cannot doe. Which being so, Oh! in the feare of God, let euery one take heed of sin, for the motions thereof may well be compared to those Locusts of

Vse 1.

the bottomeleſſe pit, *Reuel.* 9. hauing faces like men, and their haire like the haire of women, but a taile like a Scorpion which ſtingeth to death: Oh! full little doth many a poore ſoule thinke, that that ſin which now ſeemeth to bee as light as a feather, ſhould lie ſo heauy vpon their ſoules in the end.

Vſe 2. This teacheth vs moreouer, to be very carefull, that wee neglect not the checkes of conſcience, nor our owne hearts, reprouing vs of our waies, for the time commeth apace, and thou knoweſt not how ſoone, when that conſcience of thine which now doth checke thee, ſhall iudge thee; and that heart of thine, which now doth reproue thee, ſhall torment thee; and thou by it, ſhalt bee accuſed and conuicted, that thou haſt beene a wilfull chooſer of thine own deſtruction.

Againe, in that the Prophet doth acknowledge, that if the Lord ſhould bring vpon him, all thoſe iudgements which hee before had threat-

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ned by the Prophet *Nathan;* namely, 2.*Sam.*12. *That the Sword ſhould neuer depart from his houſe, that the child conceiued in adultery ſhould dy, That his ſonnes ſhould defloure his wiues, &c.* yet for all that, that God were moſt iuſt in his iudgements, wee learne a ſecond point of Doctrine, that howſoeuer the Lord reproueth vs for ſin, and ſeemes to threaten and thunder out his iudgements, as hee did againſt *Dauid*, yet we are to confeſſe, that God is iuſt and righteous in his threatnings, that he doth not deale more ſeuerely with vs then our ſins deſerue. Thus *Dauid* did, though he was a King, yet hauing ſinned and committed euill in Gods ſight, when *Nathan* came & took him vp roundly for his ſinnes, hee acknowledged God dealt iuſtly with him, though he rebuked him ſharpely and ſeuerely: ſo muſt wee know it is our duty, that when wee are reprooued for our ſins, wee iudge and thinke it is no more then wee haue deſerued. Old *Ely*, when *Samuel* telleth him that God

Doctr. 8. God is euer iuſt in his iudgements.

would destroy his sonnes, and take the High Priests office from him, because hee did not rule and gouerne his children, and correct them: hee answered; *It is the Lord, let him doe as it seemes good in his owne eies*, 1. *Sam.* chap. 3. 18.

In like sort, *Math.* 15. the Cananitish woman, though she were called a Dog by our Sauiour, yet shee iustified him in his saying, *Truth Lord*, I am as thou hast said; but yet admit I be a Dogge, then giue mee that which dogs oftentimes haue, euen a crumme of thy mercy. Thus did *Hezechiah*, 3. *Reg.* 20. when the Prophet had threatned him, because of his pride, in shewing his treasures, he confesseth that God was iust, and might haue dealt yet more rigorously with him, saying: *The word of the Lord is good*: These examples doe shew what is the nature of true penitents; namely, to acknowledge that which from Gods word is most sharpely spoken, to bee most iust and true.

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Whereas on the contrary we ſhall ſee hypocrites ready to cenſure God to deale too ſeuerely with them, as we may ſee *Luke* 13. how that the wicked at the laſt will ſeeme to plead their caſe with God, ſaying, *Lord, haſt thou not preached in our ſtreets, and haue we not eate and drunke in thy company*? ſeeming thereby to haue ſuch an intereſt into Chriſt, as that hee ſhould deale vniuſtly with them, to condemne them. The like wee may ſee in *Caine*, *Gen.* 4. *My ſinne* (ſaith he) that is, my puniſhment, *is greater then I can beare*: So that we ſee, that as the godly man acknowledgeth God to bee iuſt in all things, ſo the wicked man dare charge God to his face, that hee is iniuſt if hee puniſh ſinne ſeuerely.

Vſe 1. This ſheweth of what ſpirit thoſe men be of, who when they be ſharply reprooued for their ſins, ſwearing, drunkenneſſe, whoredome, couetouſneſſe, &c. they begin to murmur and grudge, to finde fault with the Miniſters of God; that they be too

hot, and too earneſt, too ſharpe and ſeuere, they would bee more mildly dealt withall, they cannot abide theſe hot fellowes, that be all of the ſpirit, they would bee handled nicely and gently. But wee ſee *Dauid*, a King, acknowledgeth God to bee iuſt, and to deale iuſtly with him: But theſe men are like vnto *Ahab*, hee hated *Michaiah*, and why? becauſe hee neuer propheſieth good vnto him, but euer told him of Gods iudgements, and therefore hee could not away with him: But let vs know that it is a bad property, and a ſigne of a moſt lewd and graceleſſe heart, *Thou hateſt to be reformed.* The vileſt Atheiſt in the world may bee content to heare the goſpell, but let vs know that we muſt bee content to heare of Gods iudgements: *Herod* could bee content to heare *Iohn Baptiſt* gladly, vntill hee came to touch his beloued ſinne, which was a ſigne he had a naughty heart. But *Dauid* could wiſh the righteous might ſmite him friendly, and reprooue him, for ſuch ſmiting ſhould

1. Reg. 22. 8

Pſalm. 50.

Eſay 58. 1. Mar. 6. 10.

Pſal. 141. 5

ſhould be good for him, *Pſalme* 141. *verſe* 5.

Let vs learne by *Dauids* example quietly and patiently to heare of our ſinnes, and to heare Gods iudgements denounced againſt them: And let vs deeme it a ſingular fauour of God, if the Lord ſent ſome godly *Nathan* to tell vs of our ſinnes, and to thunder out Gods iudgements againſt them; it is a ſigne the Lord loueth vs, and would not haue vs to periſh: And therefore let vs bee ſo farre from murmuring or diſliking the Lords Miniſters, for telling vs of our ſins, that wee ſhould rather loue them and like them; yea *Dauid* loued *Nathan* aboue all other men, becauſe that hee was a meanes to reclaime him, and bring him home againe by true Repentance: And ſo it is with all Gods children, that thoſe faithfull Miniſters of the Word, which haue beene the meanes to humble them, and caſt them downe for their ſinnes, of all other they loue them, and make much of them,

Vſe 2. Faithfull Miniſters a token of Gods loue.

Pſal. 141. 5

Vse 3. God ſpeaketh by his Miniſters.

Seeing when *Nathan* reproued *Dauid*, hee acknowledgeth it to bee the Lords rebuking of him, it muſt admoniſh all men to liſten vnto the word of God in the mouth of his miniſters, as though the Lord himſelfe ſhould ſpeake vnto them: for they ſtand in his ſteed, and whatſoeuer they ſpeake in the name of the Lord, it is as muſt as if the Lord ſhould ſpeake from heauen, and therefore Chriſt ſaith; *Hee that heareth you heareth mee, And he that diſpiſeth you deſpiſeth mee: And he that diſpiſeth mee, deſpiſeth him that ſent mee:* And therfore let vs take to heart the iudgements of God threatned by his Miniſters: Let vs make a good vſe of them; and let vs aſſure our ſelues that vnleſſe wee do repent, they will ſeize vpon vs: and therefore let all vngodly men take heed how they reuile Gods Miniſters, when they deale ſoundly and roundly, ſincerely and ſharpely for ſin, for thou ſtriueſt not with man, but with God.

Luk. 10. 16

And

And pure when thou iudgeſt

THAT is, that thou maieſt bee known to be pure and free from all cruelty and iniuſtice, in thy iudgements when thou doeſt chaſten man for ſinne: wee muſt needs acknowledge that thou art iuſt, and doeſt neuer deale ſo hardly with vs as we deſerue.

For himſelfe hee confeſſeth, that God is moſt iuſt; That howſoeuer the Lord might bring vpon him all thoſe iudgements, which hee had threatned by his Prophet againſt him, *viz.* That euill ſhould bee raiſed againſt him out of his owne houſe: That the Sword ſhould bee ſent againſt it: That his wiues ſhould bee openly defiled: That the childe borne in adultery, ſhould die: yet though all thoſe things ſhould come vpon him and his houſe, the Lord ſhould ſtill be free from cruelty and iniuſtice.

By this example of *Dauid* wee may learne

God is euer iuſt in his iudgements.

lerne to free the Lord from all cruell, hard, and vniuſt dealing: that although the Lord bring vpon vs many and grieuous iudgements, ſickneſſe, pouerty, impriſonment, plague, famine, ſword, peſtilence, &c. yet let vs take it ſo to heart, that euer we do acknowledge God is free from all cruell and vniuſt dealing. A moſt liuely example of this wee haue in the people of the Iewes whom the Lord had grieuouſly afflicted for the contempt of his Word, and deſpiſing his Prophet, ſent them into great captiuity: Now, being there, they doe not complaine of any vniuſt dealing of God toward them: but confeſſe rather, *That it was his endleſſe mercy that wee were not conſumed, Becauſe his compaſſions faile not*: The like example we haue in *Iob*, who neuer charged God of any vniuſt dealing? And to the ſame purpoſe ſpeaks the Church, *Micah 7. 9. I will beare the wrath of the Lord, becauſe I haue ſinned againſt him.*

Dan. 9. 5. 6. 7.

Lam. 3. 22.

Iob 1. 22.

Vſe 1.

Hence wee are taught, whatſoeuer

euer crosse or iudgement the Lord shall lay vpon vs, to vndergoe the same without murmuring or repining against God; for in all these things God is most righteous, and laieth nothing on vs, which wee haue not deserued. Let vs therefore learne with *Dauid*, to bee dumbe and silent vnder the hand of God, whatsoeuer we suffer, because God hath done it, and wee haue deserued it. But alas! how farre is this from those men, who when they are crossed, are ready to breake into cursing, and swearing, &c. or at the least, fret and repine against God, as if hee had done them wrong in punishing them.

Vse 2. This condemnes that great impatiency of many a one, that when the Lord doth exercise them by sicknes, by pouerty, by crosses, in wife or children, &c. are ready to murmure and complaine that the Lord dealeth hardly with them, so that they dare reason and dispute with God: this was *Iobs* case in his extremity, hee forgat himselfe, and spake foolishly:

liſhly: nay rather let vs with *Dauid*, confeſſe and acknowledge that it is the iuſt hand of God, and that hee doth vs no wrong although he ſend many and long afflictions vpon vs, let vs confeſſe it is his mercy that hee ſend no more, yea, let vs acknowledge that wee are worthy ten thouſand times to periſh for our ſinnes, and to be damned eternally: And if the Lord ſhould for euer condemne vs, yet he ſhould be iuſt.

Iob 13. 15. Dan. 9.

Vſe 2. This condemnes all thoſe prowd ſpirits, who dare charge the Lord of great cruelty and hardneſſe, if hee ſhould reieſt the greateſt part of mankind, and damne them for their ſins: they thinke it ſtands not with Gods mercy ſo to doe: but as the Apoſtle *Paul* in the eleuenth chapter to the *Romanes*, ſaith, *What art thou (O man) that dareſt diſpute with God?* Yea, it is therefore moſt iuſt, becauſe God willeth it: for his will is the rule of Iuſtice: And therefore any thing is iuſt, becauſe he wils it: and therefore let vs not onely in our own

Note.

parti-

particular crosses and calamities acknowledge God to be iust, but also in the matter of Reprobation and Reiection; Let vs acknowledge Almighty God to bee most iust and righteous, let God be true and euery man a lyar.

Seeing the Lord is so pure and iust, free from all cruell and hard dealing in word or deed: let vs labour to bee like vnto him, let vs bee iust in our wordes, and iust in our deedes, shunne all vniust, cruell and mercilesse dealing to our brethren: take heed of lying, deceiuing, of vniust & cruell dealing in buying and selling: let vs imitate God our heauenly Father: *Be ye holy as he is holy*: Iust, righteous, pure as he is pure: for if wee shall bee either vniust, vnrighteous, impure, giuen to cruelty, hard and mercilesse dealing, wee shall bee most vnlike to God, and most like the Diuell, who is a lyar, and the father of lies, a murtherer and cruell bloodshedder from the beginning. *Vse* 3.

VERS

VERSE V.

5 *Behold, I was borne in iniquity, and in ſinne hath my mother conceiued me.*

Dauid confeſſeth his originall ſin, as the fountaine of all ſins.

IN this Verſe, and the next that followeth, the Prophet amplifieth the confeſſion of his ſinnes. Firſt, from the originall and fountaine of the ſame; namely, his naturall ſin wherein he was conceiued and borne: Secondly, from the moſt holy and pure nature, in which God had created him; againſt which he ſets his owne corrupt and defiled nature: Thirdly, by that knowledge wherewith the Lord had indued him, becauſe God had powred into his heart, and made knowne vnto him his will, by his Word, more then to many others: and made him capable of the heauenly and ſauing knowledge of his will.

Behold

Behold.

THis word doth not alwaies note ſome ſtrange thing, but ſometimes pointeth out ſome ſpeciall thing worthy to be marked, and that ought to be learned of all men.

The meaning of the words.

I was borne in iniquity.

AS if he ſhould haue ſaid; O Lord I confeſſe, that I was not onely defiled with ſinne, when I committed that foule ſinne of adultery, but euen ſo ſoone as euer I came into the world, and ſaw the light of the Sun, I was polluted with ſinne, from the top to the toe.

And in ſinne hath my mother conceiued me.

THat is, not onely when I firſt came in to the world, but euen ſo

so soone as I was inclosed and conceiued in my mothers wombe, euen then was I stained in soule and body with sinne: So that the Prophet *Dauid* speaketh heere of that originall sin wherein hee was both bred and borne, and wherein hee was defiled both in soule and in body: and this originall sinne, it was the roote and spawne of his other sinnes.

Behold.

The necessity of this doctrine of originall sin.

THis word sheweth that this doctrine of originall sin is a point necessary to bee knowne and learned of all men, and such a point as none should be ignorant of: because a man can neuer throughly know his misery, till hee come to know euen his originall sinne wherein hee was both bred and borne, to know that by nature, euen so soone as we are borne, yea conceiued in the wombe, wee bee but a lumpe and masse of sinne, and

Ephes. 2. 2. by nature the children of wrath.

An

And this is true of all (without exception) high and low, rich and poore, noble or simple; for thus doth *Dauid* confesse of himselfe; *I was borne in iniquity, and in sinne hath my mother conceiued mee.* If in sinne, then in Gods wrath, and in danger of eternall condemnation. If any aske how can this bee? I answere, Euery man is guilty of *Adams* great sinne, and also tainted originally with all corruption, with a proneneſſe vnto all sinne: therefore it followeth in Equity and Iustice, that euery man is borne vnder the wrath and curse of God.

And yet (alas) how few know this point of Doctrine, concerning originall sinne, not one of a hundred. O then let vs labuor to know in what a blessed estate we were at first created: and withall, how wee be defiled and stained by the fall of *Adam*, and now by nature are but a very masse of sin and all vncleaneneſſe, that so wee may labour to recouer that former estate againe.

Gen. 8. 12.
Iob 41. 4.
Iohn 3. 6.

Doctr. 1. what great need wee haue to looke into our nature

Seeing *Dauid* repenting of his actuall ſinne of Adultery and Murther, doth come to finde out the root and ſpawne of it, his originall ſinne, and corruption of nature: we learne that a man doth neuer truely repent of any one ſinne, vnleſſe withall hee come to finde out other ſins whereof he is guilty, yea till he can deſcend to the very fountaine and mother-ſin; namely, corruption of nature and originall ſinne: that is, that pollution of ſoule and body, wherein wee are bred and borne: For here *Dauid* doth not ſpeake of ſome one or two ſins, but he confeſſeth now that he is euen a maſſe of ſinne, and a lumpe of all vncleanneſſe, and from top to toe is defiled with ſinne. Euen ſo no man doth truely repent till hee can acknowledge that hee is borne in ſin, yea as it were a lumpe and maſſe of all vncleaneneſſe, and euery particular ſin we fall into, ſhould put vs in minde of this naturall pollution, that we are nothing elſe but a very maſſe of ſinne, and that by nature there is in

Epheſ. 2. Iohn 3. 6.

inus nothing that good is, but ſinne and corruption.

And as it was in *Dauid* when hee repented of his adultery, hee comes to other ſinnes, euen to the roote and ſpawne of all: So it is in euery true repentant ſinner; he that is wounded for one ſin, and repents of that truely, hee repents of all, hee is humbled for all his ſins, and in the end comes, with *Dauid*, to ſee that he is but a lumpe of ſinne, and maſſe of all pollution.

Doctr. 2. By nature no man is borne the childe of God.

When *Dauid* doth confeſſe here, that he was euen conceiued in ſinne, that is, ſo ſoone as euer he was incloſed in his mothers wombe hee was polluted with ſinne and naturall corruption: wee ſee that no man by nature is borne the childe of God, but by nature wee are all the children of wrath; yea, we are by nature a lumpe of ſinne, a maſſe of all vncleanneſſe, and corruption: our mindes full of blindneſſe, our wils of diſobedience, our affections full of naughtineſſe and vntowardneſſe, yea, by originall

Ephe. 1. 1. 2. 3. Gen. 8. 21. Iohn 3. 6. Iohn 14. Gen. 5. 3.

sinne wee are guilty of the wrath of God, and in danger of hell and damnation, and worthy to perish for euer.

Yea, by nature there is no difference between the Elect and the Reprobate, neither in outward or inward disposition, till God make it by grace. *Paul* as bloudy a persecutor as euer was *Domitian* or *Iulian*: *Zacheus* as vnconscionable and couetous a worldling, as was that rich Glutton damned in hell, *Luke* 16. *Luke* 19. Yea, all men are alike by Nature, before Grace make a difference.

Vse 1. Seeing all men by nature are the children of wrath, and heires of Gods vengeance, in danger to bee damned, and worthy to perish eternally in hell fire for euer: Then he that dyeth in the state of nature cannot be saued, and come to life eternall, but liuing and dying a naturall man, but must needs be damned, and die eternally, *Except a man be borne anew, hee cannot see the Kingdome of God.*

Iohn 3.
Luke 13.5

Againe,

Againe, *Except yee repent, yee ſhall all periſh*: And therefore ſo long as wee continue in the ſtate of nature, being conceiued and borne in ſinne, we are in a moſt miſerable and damnable eſtate.

For the poyſon of our nature is the ſame in vs, that is in the wicked: And by nature wee are prone to all manner of ſin; and howſoeuer by the ſpeciall mercy of God we haue eſcaped many horrible and grieuous ſins, which wee finde that the wicked of God haue fallen into: it is not for that wee are of a purer Nature then they (for it is alike with the Rebrobate) but becauſe the poyſoned corruption thereof hath not yet diſcouered it ſelfe in vs, which wee haue iuſt cauſe euery day to feare.

Oh then let vs labour to get out of this curſed ſtate of nature, and get into the ſtate of grace, to be borne anew, to become new creatures in Chriſt Ieſus, to repent, to ſeeke to Ieſus Chriſt for mercy: For if we liue and die in the ſtate of nature, it is im-

possible wee should bee saued; And therefore the state of all carnall men and women, which are meerely naturall, howsoeuer ciuill honest, is a fearfull state and condition; for all this while they do nothing but sinne, all the actions of a naturall man bee so many sins vnto him, as prayer, hearing the Word, receiuing the Sacraments, and the like; for before any of these sacrifices can be accepted of God, their persons must first bee approued.

Genesis 4.

Vse 2. Seeing that all of vs bee conceiued in sinne, and stained with originall vncleannesse: and therefoee are not onely subiect to the curse of God, but euen polluted in soule and body, blind in our minds, rebellious in our wils and affections. Then these men who stand vpon their owne wit, and wisedome, and care not for the word of God Preached, shew that they bee in a miserable case: All the knowledge, wit, and strength of nature, cannot bring a man to heauen and to life eternall; and the reason is, *The*

naturall

naturall man perceiueth not the things that are of God. Againe, *When as the world could not know God, in the wisedome of God, it pleaſeth God by the fooliſhneſſe of Preaching, to ſaue them that beleeue*: and therefore let vs renounce our ſelues, our naturall wiſedome, ſtrengeth, and goodneſſe, and become fooles in our ſelues, that we may bee wiſe in God, abhorre our ſelues and our owne goodneſſe, and labour to bee found righteous in Chriſts righteouſneſſe. *Paul* confeſſeth, *That in me there dwelleth no good thing*: we cannot thinke a good thought, much leſſe do any good till wee be illuminated by the word and ſpirit inlightned and ſanctified.

1. Cor. 1. 10
1. Cor. 1. 21
Rom. 8. 8.
Gen. 8. 21.
Rom. 7. 18.

Then wee ſee that Doctrine of the Papiſts, that man hath naturally free-will, and by vertue of that, can doe ſome good to pleaſe God, and can keepe the Law, and merite life eternall, that is moſt falſe: for all men bee conceiued in ſinne, ſtarke dead in ſinne, haue no power to will good things, but are proue to all

Vſe 3.

euill and corruption. Man hath no free-will in any thing that is good, and leadeth to life eternall; but all to euill.

And in ſinne hath my mother conceiued mee.

HEereby we may note the greatneſſe of *Adams* fall, and the ſinne of our firſt parents; who did not onely bring the curſe of God vpon themſelues, but vpon all their poſterity, and did not onely defile themſelues, but all that ſhould come of them: For *Adam* did not fall as a priuate man, but as the maine roote and ſtocke of all mankinde, and wee all fell in him, becauſe we were all in his loynes. And therefore ſeeing ſuch is the greatneſſe of *Adams* fall, wee ought to be humbled for it, and daily to bewaile it: becauſe if hee had not ſinned, then we ſhould not haue beene conceiued in ſinne, nor loſt the Image of God, wherein wee were at firſt created in holineſſe and righ-

righteouſneſſe: and withall, wee muſt labour to bee renewed daily, and to haue the Image of Almighty God reſtored, by dying to ſin, and liuing to righteouſneſſe; that wee may bee holy, as God is holy, and righteous as God is righteous.

Doctr. 3. Godly parents beget ſinfull children.

Wee ſee that Parents, though they bee holy, and ſuch as beleeue, yet they beget children in ſinne and vncleaneneſſe, and do conuey originall ſin vnto their children; they warme them with vncleane bloud; and ſo by that meanes doe make them children of wrath, and heires of God anger, and in ſtate of damnation: For beleeuing parents beget not beleeuing children, but children like vnto themſelues, as they be ſinfull men and women; *Adam begat a child in his owne likeneſſe:* That is, a ſinfull man like himſelfe. Gen. 5. 3.

Now wee know that Gods Image was defaced in *Adam*, hee begate a ſonne, therefore corrupt, according to his owne corrupt Image, as *Iob* ſpeaketh, *Iob* 14. 4. *Who can bring a cleane*

clean thing out of that which is vncleane? And this is the reaſon, *Gen.* 4. 3. That the corrupt nature of *Cain* led him to that for the which hee had no example: And ſo this is true of all men elſe, though they might neuer ſee any thing that were euill, yet of themſelues, and of their owne diſpoſition they would doe euill, being by nature men haled thereunto.

Vſe 1. Parents duety.

Well, ſeeing parents now by the fall of *Adam*, get ſinfull children, and they bee bred and borne in ſinne, and they bee meanes to beget them, and to bring them into the world, and to conuey originall ſinne vnto them, and make them in a fearefull and damnable eſtate. Oh! how ſhould Parents labour to bring them out of the ſtate of Nature and Damnation, into Grace and Saluation? If thou ſhouldeſt do any thing to bring thy childe into danger of death, how would it grieue thee, that thou by thy folly ſhouldeſt bring thy childe to vntimely death: How much more bringing them in danger of eternall death,

Note this well.

death: And therefore pittie thy poore childe, ſeeke to make him the childe of God, vſe all good meanes to haue him made the childe of God: repent thy ſelfe, pray for him, admoniſh him, bring him to the Word and publique meanes, call vpon him to repent, to beg the pardon of his ſins, to feare God; giue him good example, leſt for want of this, thou doe thruſt his poore ſoule into hell: Oh how can parents bee too carefull for their children, ſeeing they haue beene the meanes to bring them into this wofull eſtate.

Vſe 2. Seeing that *Dauid* doth acknowledge his naturall corruption, to this end, euen to aggrauate the grieuouſneſſe of his ſinne, and not to leſſon it, or to excuſe himſelfe; but rather to confeſſe, that hee was nothing elſe but a maſſe of ſinne, and all pollution: This ſhewes of what ſpirit thoſe prophane beaſts be, who being told of their filthy ſinnes of adultery; whoredome, and vncleanneſſe: by and by they anſwere, Why what ſhould

should we doe, we are but flesh and bloud, and wee see it is our nature to sinne? and so thinke by one sinne to excuse another, and by one debt to pay another. Tell men of their vnbrideled and vnruly affection, couetousnesse, anger, &c. And what is their answere? It is their nature to doe so: Which is all one as to goe about to pay one debt with another: and thus they goe about to hide their sinnes: We see *Dauid* sought no such starting-holes, but rather confesseth he is a masse of sinne, and that he is euery way worthy to perish for his sinne, and in danger to bee damned: And therefore let vs take heed that wee doe not so confesse our naturall corruption, as to make it a boulster to vphold vs in our sinnes; but rather bee humbled for it, that our nature is so miserably polluted, and labour to haue it reformed and renewed.

Vse 3. And last of all, this may serue to reprooue the extreme folly of those that stand so much of their pedigree,

as

as though they were not made of common moulde, but euen from the conſideration of the greatneſſe of their parentage, beare themſelues aloofe, thinking none to bee their equals; as though true Nobilitie ſtood on this, that man deſends of man. But let not ſuch ſtand ſo much vpon the honour of their birth, or greatnes of their Anceſtors, as though in theſe things alone they were happy. But let them labour withall, to be the ſonnes of God by regeneration; This is indeed the ornament of their bloud, and the fineſt flower in their Garland. And though a man be neuer ſo noble or great in eſtate, yet if hee bee not a repentant ſinner; and ſuch a one as is truely humble before God, hee is baſe and vile, and his nobility ſtinkes in the noſtrils of God.

VERSE VI.

6 *Behold, thou loueſt truth in the inward affections, therefore*

fore haſt thou taught mee wiſedome in the ſecret of my heart.

IN the former Verſe *Dauid* had ſet out the grieuouſneſſe of his ſinne, by that, that hee was euen conceiued in ſinne, and ſo was nothing elſe but a lumpe of ſinne, and euen from the cradle was worthy to periſh, and to bee damned.

In this ſixt Verſe the Prophet *Dauid* proceedeth to ſet out the grieuouſneſſe of his ſinne by another Argument, taken from the moſt pure nature of Almighty God, who being moſt iuſt and holy, and moſt pure, can delight in nothing but in that which is pure and holy: but hee confeſſeth that by his ſinnes hee had defiled himſelfe both in ſoule and body, ſo as hee was not worthy to appeare in the preſence of Almighty God.

Behold,

Behold, thou loueſt.

AS if he ſhould haue ſaid, O Lord my God, thou art a moſt holy God, and canſt abide no vncleane thing. But I, euen *Dauid*, once a man after thy owne heart, ſanctified by thy holy Spirit, haue marred all, and with filthy vncleanenes and adultery, as alſo murther & ſhedding of innocent bloud, haue defiled and ſtained my ſelfe both body and ſoule, ſo as I am now cleane out of order, and ſo foule that I am not worthy to come into thy preſence, ſo as inſtead of that inward purity and ſincerity, and that vprightneſſe both in ſoule and body, I haue brought out moſt vgly and curſed fruits of ſinne and vncleaneneſſe. Thus doth hee ſtill lay open his miſery, and aggrauateth his ſin before the Lord.

The meaning of the words.

Seeing that *Dauid* doth aggrauate his ſinne, by weighing the moſt pure and holy nature of God that can

Doct. 1. True knowledge of God, workes true humility.

can abide no impuritie or vncleanenesse. Hence wee learne, that a man or woman shall neuer sufficiently enough know themselues and their owne misery, till such time as they looke vp vnto the most holy and pure nature of God. All the while we measure our selues by our selues, looke vpon our owne goodnes, wisedome, knowledge, vprightnesse, we thinke highly of our selues; but if wee once lift vp our eyes to the most holy and pure nature of God; and withall, consider how wee are swaued from it, and bee defiled with sin: O then wee begin to pull downe our Peacockes feathers, and to humble our selues in the sight of God. *Iob* hee had a long time stood vpon his own goodnesse and vertue, but after the Lord opened his eyes to see the most pure and holy nature of God, and his owne vilenesse, hee cryeth out; *O Lord, thou I know canst doe all things, no thought is hid from thee; I haue spoken things I knew not, I haue heard of thee by the hearing of the eare,*

Iob 42.1.2 &c.

but

but now mine eye seeth thee: Therefore I abhorre my selfe, and repent in dust and ashes. *Paul* saith of himselfe, *Before the commandement came, I was alive: Rom. 7.* A iolly fellow, thought well of himselfe, but when the Commandement came, and hee had got the knowledge of God; namely, that hee was a holy and iust God, then was he dead. The people of Israel thought it an easie matter to serue the Lord, and were forward; but *Ioshua* aduiseth them to take heed, for saith hee, *The Lord is a holy God, a iealous God, and will not pardon your sinnes and iniquities*: So that by all these it appeareth, that the knowledge of God; as hee is a holy, pure, and righteous God, is a speciall meanes to humble vs, and to make vs know our selues, and our misery, and therefore doth the Prophet *Dauid* prefixe before it this note of attention; *Behold*, marke, consider it well. Ios. 24. 19.

Vse 1. What is the reason that sinfull and miserable men dare bee so bold to stand vpon their owne goodnes and

worthineſſe, when they come into
Luk. 18. 14. Gods preſence, like the proud Phariſie? Becauſe they doe not conſider with whom they haue to deale: with God who is moſt pure, and loueth purity, and can abide no impurity. Oh if men would looke vp vnto the holy and moſt pure nature of God, it would be a ſpeciall means to humble them, and to plucke downe their pride: then they ſhould ſee and acknowledge, that they are but duſt
Gen. 17. and aſhes, as *Abraham*, pleading with God, confeſſeth and humbles himſelfe: then they would come with more reuerence and feare, and confeſſe themſelues vile and miſerable creatures. Oh then, let vs thinke vpon this with *Dauid*, *Iob*, *Abraham*, when wee come into Gods preſence, to humble vs, that wee may come with great preparation, and looke vnto our feet and affections, that wee may remember wee come not into the preſence of an earthly king, but of the euer-liuing God, as that wee thereby bee not brought to conceiue

too

too well of our ſelues, as many men doe.

Thou loueſt truth in the inward affection.

HEnce marke, that a ſound, vp-tight, and ſincere heart, is that the Lord loueth well, and taketh delight in, and without this, all that wee doe is loathſome and abhominable. This honeſt and good heart our Sauiour Chriſt commendeth in *Nathanael*; *Behold a true Iſraelite in whom is no guile:* This true Iſraelite, this vp-right heart, the Lord loueth it, and the Lord delighteth in it: *And the good ground are thoſe which with an honeſt and good heart, heare the word and bring forth fruite with patience.* Iohn 1.45. Luke 8.15.

This ſerueth to cut the combe of all hypocrites and diſſemblers, who thinke God will be pleaſed with outward ſhewes and colours, although they bee rotten at the kore, like Ap- *Vſe* 1.

ples of *Sodome*: the Lord ſheweth his diſlike of theſe naughty and diſſembling hearts, *This people come neare me with their lips, and honour me with their mouthes, but their hearts are farre from mee.* So the Lord telleth the Iewes; *They did but diſſemble with him in their hearts, when you ſent mee vnto tht Lord to pray for you, and that you would doe his will and his word, but now you will doe nothing but the cleane contrary, euen after your owne luſts.* And amongſt vs in theſe dayes, there are many hypocrites and diſſemblers, painted tombes, gay without, making faire ſhewes, and goodly colours but their hearts are rotten at the kore, they are but counterfeit Chriſtians, and God abhorreth them, and hath no liking of them: For as hee loueth truth, and ſoundneſſe of the heart, ſo hee hateth and abhorreth all hypocriſie. Let all ſuch looke vpon the fearefull hand of the Lord on *Ananias* and *Saphyra*, who becauſe they would ſeeme to be religious, and ſomewhat forward to

Eſa. 29. 13.

Ier. 42. 20.

Actes 5.

ſell

ſell their land, and giue to the poore; becauſe their heart was not ſound and vpright, but they diſſembled, therefore the Lord ſmote them both dead. And to ſhew how the Lord hateth all hypocrites and diſſemblers, Chriſt in the foure and twenty chapter of the Goſpell of Saint *Mathew*, and the one and fifty verſe, ſaith, *All vile ſinners ſhall haue their portions with hypocrites*, becauſe of all men, hypocrites ſhall haue the greateſt meaſure of torment and condemnation.

Vſe 2. Seeing that the Lord loueth and delighteth in truth, and ſincerity of the minde and affection, let vs bee carefull all our dayes to get a ſound and vpright heart, voyde of all hypocriſie and diſſemulation, ſo as in all things wee finde our heart ſound and ſincere in all the duties of the worſhip of God, in ſpeaking, hearing, praying; yea, in all things: Now this vprightneſſe and ſoundnes of the heart will appeare, as by many other things, ſo by this, when a man is

carefull to pleaſe God, and to ſhunne ſinne in priuate as in publique, in ſecret as abroad: and making conſcience of ſinne, although no man nor Angell could accuſe him of it; then it is a ſigne his heart is ſound and vpright. But if thou finde that in ſecret thou dareſt commit thoſe ſins which thou wouldeſt bee loath to commit abroad in the ſight & view of others, it is a ſigne his heart is not vpright with God. Oh then let vs labour to get this honeſt and good heart, this ſoundnes and ſincerity of our affections, this truth in the *inward affections*, which will bring peace vnto our ſoules, and make all wee do acceptable, when our heart is purified by faith. When the Lord deſcribes a bleſſed man, hee ſhewes who it is: *Euē in whoſe ſpirit there is no guile.* And whatſoeuer a man doth, though neuer ſo excellent and glorious in the eyes of man, though a man could ſpeake with the tongue of Men and Angels, could pray neuer ſo excellet for words or matter: yet if the heart

Acts 15.9.

Pſal. 32. 2.

heart bee not ſound, but hollow, and full of hypocriſie, all is not worth a button: whereas if the heart be ſincere and ſound, purified by faith in Chriſt, though men haue many wants and weakneſſes, the Lord God regardeth the truth of the heart.

Doct. 2. A ſanctified heart the greateſt bleſſing of God.

Laſt of all, obſerue hence what a ſingular fauour and grace of God it is, when wee haue ſound and ſanctified hearts, ſincere and vpright with God, voyde of hypocriſie and diſſimulation. It is that the Lord ſo highly eſteemes of, that hee wiſheth moſt earneſtly for it, *Deuteronomy* 5. 29. *O that there were this heart in them!* And the Prophet *Dauid* ſaith heere, that the Lord doth loue *Truth in the inward affection.* And againe, *Prouer.* 11. 20. *They that be of a froward heart, are abhomination to the Lord*; but they that bee vpright in heart are his delight. This vpright heart is in none but thoſe that bee truely regenerate, which haue truely repented of their ſinnes and beleeue in Chriſt Ieſus,

Actes 15. 9. Because faith alone doth purifie the heart: and therefore those that do not beleeue and repent, can not haue this pure heart: And it is such an heart as hath no purpose to liue in any knowne sinne whatsoeuer, but a desire and carefull indeauour to performe obedience to euery one of the Commandements.

Vse. Well, seeing that the Lord God so highly commendeth an honest heart, and so earnestly desireth and wisheth it, Oh how should wee labour for it, to haue a sound heart purified by faith in Christ Iesus, to carry no purpose to sin in any thing, but in all things to please him, and to do his will: and therefore againe and againe I say, let vs look to our hearts that they be sound, and that as wee professe our selues to bee Christians in shew, so wee may proue our selues Christians in the sight of God: That he may approue of vs in that we haue sound hearts to walke with our God, and purpose in all things to doe his will, *Iohn* 1. 48. It is no small commendations

mendations that Christ giues of *Nathanael*, that hee was a true Israelite in whom was no guile: And nothing indeede doth more distinguish a true Christian from a counterfeit, but this truth and sincerity of heart, *Esau*, *Gen.* 27. can mourne like *Ezechias*: And *Ahab* can put on sackcloth, 1. *Reg.* 21. And *Saul* as well as *Dauid* can say, *I haue sinned*, but their hearts were full of *Hypocrisie*, farre from sincerity before God.

Seeing God loueth truth in the inward affections: wee learne, where truth doth not raigne, sinne doth raigne, which is but a lying vanity: And all those that haue beene in loue with it, in the end haue found the same too true. *Achan* through his couetous desire, thought to enrich himselfe by the wedge of gold, and the Babylonish garment which hee had purloyned contrary to the Commandement of God; but it fell out to his owne destruction. *Ahab* rose vp and tooke possession of *Nabaoths* Vineyard, but withall, hee purchased the

Doctr. 3. Sin is but a lying vanity.

Iosua 7. 25

1. Reg. 21.

the wrath of God, the destruction of himselfe, and the ruine of his whole house. The like may be said of *Iudas*, who through his couetous desire was led to betray his Maister, but how he digested the same in the end, the Euangelist declareth; when he saw that Christ was condemned, hee brought againe the thirty peeces of siluer to the high Priests and Elders, saying, *I haue sinned betraying the innocent Blood.* And this shall all men one day bee sure to finde, that the perishing pleasures of sin shall haue sorrow in the end: that if they haue not truth in the inward affections of the heart, there must needes raigne sin, and sin is but a lying vanity and will deceiue them in the end.

Mat. 27. 4.

Indeed all sin to a naturall man is delightfull and pleasant, he findeth it sweete to his taste; but it is as sweet meate that hath poyson mingled with it: That howsoeuer it is sweet in the taste, yet in the end bringeth death; So is it with sin, it doth delight in the committing thereof, but in

Heb. 3. 3.

in the ende it turneth to the destruction of the whole man.

Heere then we may see the wofull fruit of sin, which naturall men make their chiefe happinesse and felicity. They may indeed delight for a time, and please the carnall desires of Naturall men; But oh alas! they bring an heauy account and reckoning in the end. So that wee may say to all naturall and carnall men, whose portion is in this life, as *Abner* said in an other case; *Knowest not thou that it will bee bitternesse in the latter end?* This wee may see in *Caine*, in *Esau*, in *Ahab*, in *Iudas*, *&c.* That hauing tasted of the bread of deceit, haue had their *mouthes filled with the grauell in the end.* For the Motions of sinne are like those Locusts of the bottomlesse pit; hauing faces like men, and their haire like the haire of women, but a taile like a Scorpion which stingeth to death.

Vse 1.

2.Sā.2.26.

Reuel.9.

Wee learne hence what must bee the Christian practise of a godly man; namely, to walke plainely and sincerely

Vse 2.

cerely to be a true *Israelite* indeed, in whom is no guile. This is that which *Salomon* teacheth, *He that walketh vprightly, walketh boldly, but hee that perueerteth his wayes, shall be knowne.* Oh it is a gracious thing for a man, in all things to labour to keepe faith and a good conscience: such a man may assure himselfe that the Lord loueth him: *For he loueth truth in the inward affections*: But such as commit wickednesse without care or conscience, shall bee sure to feele the smart in the end.

Pro. 10. 9.

Therefore hast thou taught me wisedome in the secret of my heart.

Dauids sin heynous, and why?

IN this last place the Prophet *Dauid* aggrauateth his sinne by that knowledge which God in mercy had bestowed vpon him; namely, that God had taught him heauenly wisedome by the Law of God, whereby he knew very well what God required at his hands, and how hee ought

ought to ſerue and worſhip God; nay, that hee had taught him wiſedome, not after a common manner, but euen by his holy Spirit had taught him wiſedome in the ſecret of his heart, in a ſpeciall manner, reuealing his will vnto him: and therefore hee confeſſeth that his ſinne was the more haynous and grieuous; for if he had neuer beene ſanctified, nor truely called; if hee had beene ignorant and blind in the word of God, though it could not excuſe him, yet his ſinne had not beene ſo great: but ſeeing hee, who had made ſo good proceeding in the ſeruice and worſhippe of God, who had taught others, who was ſo inlightned by the Spirit, and beene taught in a ſpeciall manner, againſt knowledge, againſt conſcience, and ſo fowlely ſinned againſt God; this highly increaſeth and aggrauateth his ſinne.

Becauſe God had taught him wiſedome ſecretly.

Hence then learne that it is a feareſull and very dangerous ſins for any man or woman to ſinne againſt the knowne truth of the word, and Law of

Doctr. 4. A feareful thing to ſin againſt knowledg.

of God, against knowledge and conſcience, when as wee haue not onely knowne the will and word of God, but beleeue it, beene enlightned by the Spirtie, and being taught of God in our inward affections; then against all theſe meanes to ſinne and to commit iniquity against knowledge and conſcience, it is a moſt dangerous thing: This may heere appeare in *Dauid*, who was grieuouſly wounded for this ſinne aboue all other, and felt the ſmart of it to humble him all the daies of his life. So *Peters* deniall of Chriſt, *Luke* chapter, 23. though it was of feare, yet being against knowledge and alſo conſcience; oh! it cauſed him to weepe bitterly. And indeede ſinnes of knowledge and againſt conſcience are done with ſome preſumption against God. And therefore if euer a man be touched for them, they will wound deepe, and cauſe teares to follow.

Vſe 1. Seeing it is ſo fearefull and dangerous to ſinne against knowledge and conſcience,

conſcience, becauſe thereby wee do what lieth in vs to quench the Spirit, to wound our conſciences, and it is a great ſtep vnto the ſinne againſt the holy Ghoſt: Oh then! let vs in the feare of God take heed wee neuer giue that liberty to our owne luſts, and liking, as to ſin againſt knowledge and conſcience. If the diuell tempt thee to any ſinne which thou knoweſt is condemned in the word of God, as ſwearing, lying, ſtealing, murther, adultery, &c. and thy conſcience telleth thee of it, and checks thee for it, do not commit it though thou mighteſt gaine a kingdome by it: for that which followeth will be a farre greater loſſe; for thou ſhalt looſe peace of conſcience, and ioy in the Spirit, feeling of Gods loue, comfort in affliction: and if God bee not mercifull vnto thee, thou ſhalt run on from ſin to ſin to a reprobate ſence. It is true, ignorance ſhall excuſe no man; yet ſins of ignorance are far leſſe then ſins of knowledge, and againſt conſcience: *Paul* perſecuted

Note.

1. Tim. 1. 13

cuted the Church of God, but it was by ignorance, and therefore God ſhewed him mercy: but if thou of ſpite and malice ſhalt perſecute, and againſt knowledge, and the checke of the conſcience, hurt and iniury the ſeruants of God and members of Chriſt, how canſt thou euer looke to finde mercy? Thou knoweſt that God forbiddeth and condemneth lying, ſwearing, ſtealing, murther, adultery, drunkenneſſe, &c. And if thou ſhalt wittingly and willingly ruſh into them, though thou know they be forbidden, thou maiſt looke for ſome fearefull iudgemnt of God vpon thee: And therefore if thou be tempted, anſwere; I will not yeeld: It is written I may not ſteale, lie, commit adultery, &c. as Chriſt anſwered the diuell. Math. 4. 2.

Vſe 2. We ſee, that if God leaue his children, they may fall dangerouſly into great ſinnes, yea againſt knowledge and conſcience, as *Dauid*, *Abraham*, *Peter*, &c. For of our ſelues we haue no power to reſiſt the ſubtil temptatio

tions and assaults of the diuell: but euen as a staffe stands so long as it is stayed, but when it is left alone presently it falles with the least puffe of winde, so do wee; And therefore let vs not relie too much vpon our owne power, as *Peter* did, and fell: but feare our weakneſſe, and ſuſpect our ſelues, and pray the Lord to hold vs, and not to leaue vs to our ſelues, for then there is no ſinne ſo foule into which wee will not eaſily plunge our ſelues.

And yet if the Lord leaue vs to fall into ſome great ſinne againſt knowledge and conſcience, let vs not diſpaire, or thinke wee haue ſinned againſt the holy Ghoſt: as it is the deuels vſuall temptation to perſwade a Chriſtian that hee hath ſinned againſt knowledge and conſcience, and therefore againſt the holy Ghoſt, & that God hath no mercy for him, and to that porpoſe hee abuſeth one eſpeciall place, *Heb. 6. 4. 5. 6. For it is impoſſible that they which were once lightned, and haue taſted of the heauenly*

gift, and were made partakers of the holy Ghoſt, and haue taſted of the good word of God, and of the power of the world to come, if they fall away ſhould bee renued againe by Repentance. By this place, & ſuch like, the cunning diuell labours to bring the children of God to diſpaire, if they commit ſinne after they bee called and enlightned, becauſe they ſinne againſt knowledge & conſcience.

But that the children of God may ſinne, and commit ſome great ſinne and euill againſt knowledge and conſcience, after they bee enlightned & effectually called and ſanctified, appeareth in *Abraham, Sara, Dauid, Peter, &c.* and daily experience proueth it: and therefore all ſinnes of knowledge and againſt conſcience are not ſins againſt the holy Ghoſt: but in that place hee ſpeaketh of ſuch as of deſperate malice, and ſet purpoſe ſinne againſt the holy Ghoſt, and wholy fall away, and abandon all Religion, and renounce Chriſt and his Goſpell: and therefore the holy

holy Ghoſt ſaith not onely if they fall; but if they fall a way, that is, euen cut themſelues cleane off from Chriſt. Againe, that they ſinne wilfully, euen deſperately perſecuting Chriſt in his members, and crucifie the Lord of glory, and make a mocke of him, trample vnder foote the Sonne of God, and account the bloud of the New Teſtament as an vnholy thing, and diſpite the Spirit of God: now none of all theſe did befall *Dauid*, *Peter*, or any elect child of God: who though they ſinne of knowledge againſt conſcience, yet do they mourne and are grieued for it: and it is for feare, or by the continnall inſtigation of the diuell and ſtrength of his temptation: or in haſt, and of weakeneſſe: but afterwards they do grieue for it, and deſire nothing more then to repent, and to bee reconciled to God: which they cannot doe that ſinne againſt the holy Ghoſt.

Wee learne that heauenly wiſedome and ſauing knowledge, which

Doctr. 5 Heauenly wiſedome is the proper gift of Gods Spirit.

worketh on the heart, and conuerteth the ſoule, is the proper worke and gift of God alone by his Spirit: Thou (O Lord) haſt by the Spirit taught me wiſedome in the ſecret of my heart; enlightning and giuing mee a heart to know thee: *All the Elect ſhall be taught of God.* Againe the Lord promiſeth, *To make all her children the Schollers of God:* And he will be their Maiſter and Teacher: ſo that it is manifeſt that God alone is the Schoole-maiſter who doth teach by his Spirit true and heauenly wiſedome, ſauing and ſound knowledge in the heart.

Iohn 6.45.

Eſay 54.13

God teacheth his wiſedome two waies.

And this teaching of God containes two parts. Firſt, the enlightning of the minde. Secondly, the bowing of the heart.

Reu. 3.9.

Firſt, the Lord doth by his Spirit, which is the eye-ſalue, annoint our eyes, and cleere our minds, and maketh vs able to vnderſtand his will in his word: by nature (alas) wee cannot know his will; *For the naturall man perceiues not the things that are of God,*

1.Cor.2.10

God : for they bee fooliſhneſſe vnto him : and euen as the cleere Sunne is vnto a blinde man : ſo is the word to vs; by nature wee vnderſtand nothing to our good.

Secondly, the Lord teacheth wiſedome in the ſecret of the heart when he bowes the heart to the obedience of his will, ſo the Lord opened the heart of *Lydias* to attend vnto the Preaching of *Paul*. Acts 16.14.

Vſe 1. Seeing it is God who teacheth wiſedome and ſauing knowledge, we muſt labour to become his Schollers and Diſciples; wee muſt be willing to learne of this Maiſter, to come to his Schoole where his Word is taught, and intreate him that hee will teach vs his will, and teach vs wiſedome in our hearts: *Dauid*, *Pſalme* 119, in many verſes hath it, *Teach mee thy word, O Lord, and I will keepe it euen vnto the end*: And as for ſuch as ſcorne to haue God for their Schoolemaiſter, to come to his Schoole, to be taught of God; all their wiſedome, if it were as great as the wiſedom of

Salomon or *Achitophel*, it is but folly with God.

Vse 2. Seeing God that is our ſpirituall Schoole-maiſter, hee teacheth, not onely the eare or the tongue, but hee teacheth, the heart, in the ſecret of the heart & affection, by mouing and bowing them to obedience, this ſheweth that moſt men are not taught of God, for all the knowledge that they haue of God and his word, it is onely in words, lip-knowledge and knowledge in the tongue, to talke of God, to diſcourſe and commend Religion, but it neuer commeth to the heart and entrailes to humble them, to enlighten the minde, truely to conuert the ſoule, to bow the will and affection to obedience. Well, know this, that all thy knowledge and wiſedome can not doe thee any good, vnleſſe it bee in the heart, vnleſſe it bring forth obedience to the will of God, and therefore proue thy knowledge, whether it hath humbled thy heart, moued thy affection, to obey the will of God, to keepe

keeke his Commandements; for if thy heart runne after ſinne, and thou art not purged, nor bettered, nor reformed in heart and life (alas) thy knowledge is but carnall, and will neuer ſaue thy ſoule.

And this ſerues to cut the combs of many vaine hypocrites and diſſemblers, who becauſe they can talke & diſcourſe of matters of Religion, and commend the Preacher, they do thinke themſelues iolly fellowes, and good Chriſtians. But, I ſay, vnleſſe the Spirit of God teach thee wiſedome in the ſecret of thy heart, by bowing it to obedience and reformation, all thy knowledge it is but a carnall and fleſhly knowledge, which may befall a reprobate. *Paul* ſhewes vs how wee may vndoubtedly know, whether we be taught of God, or not, *If any man loue God, he is taught of God*: ſo that by our vnfained loue of God, which will appeare in keeping his commandements, and doing his will, we ſhall know whether we be truely taughr of God: And he that hath not 1. Cor 8. 3.

the loue of God, nor eare to keepe his Commandements, that man, let his knowledge bee neuer so great, certainly he was neuer yet truely taught of God.

VERSE VII.

7 *Purge mee with hyſſope, and I ſhall bee cleane: waſh mee, and I ſhall bee whiter then ſnow.*

Dauid renewes his former requeſt. *v.* 2.

Dauid hauing made his requeſt vnto God for mercy, for the pardon of his ſinnes: and vſed a reaſon from the free confeſſion and acknowledgement of them to moue the Lord to pity him; doth here againe renue his ſuite and humble requeſt vnto God: and hee prayeth here vnto God for two great benefites, Firſt, Iuſtification in the free pardon of his ſinnes, and imputation of CHRISTS righteouſneſſe, verſe 7. And ſecondly, for Sanctification

Sanctification and Reformation of the whole man, *verſe* 10.

And firſt, *verſe* 7. hee intreates the Lord for the free pardon of his ſinnes, that God would cleanſe and waſh him from them in the bloud of Chriſt the Lambe of God: and ſecondly, hee prayeth for the bleſſed fruite of Iuſtification; namely, peace of conſcience, and ioy in the Spirit, *verſe* 8. for till the conſcience haue a Certificate from God, and a bleſſed pardon ſealed and applyed by faith, it cannot be at quiet.

Firſt, ſeeing *Dauid* had prayed before vnto God for mercy and pardon of his ſinnes: and heere doth againe renue the ſame Petition, and in other words puts vp his requeſt vnto God for the ſame: Hence we learne that the pardon of our ſinnes is a ſingular fauour and mercy of God beſtowed vpon vs for Chriſts ſake: which appeares in that *Dauid* ſo often in a Pſalme prayes for it, therefore it is a great and ineſtimable mercy, and hardly come by: not ſo eaſily

Doctr. 1. Pardon of ſinne the greateſt mercy.

casily as most men thinke. *Dauid* shewed how great a blessing it is, in that hee preferreth it before a Kingdome; and though hee was a King, yet he pronounceth him blessed, not that is a King, as in the 32. *Psalme* 1. 2. *verses*; *But whose sinne is pardoned. God hath sent his Sonne Iesus Christ to blesse you, in turning euery one of you from your euill waies*, a blessing of all blessings.

Vse 1. Seeing remission of sinnes is so great a blessing, & hardly come by: First, wee learne that wee esteeme of this aboue all other things in the world. If the question were asked what wee desire in the whole world, Mat. 16. 16 wee should answere with feeling, the pardon of our sinnes: and therefore we should desire and seeke this blessing aboue all other: If thou bee as poore as *Iob*, and hast this, thou art a rich and a happy man.

Vse 2. Seeing *Dauid* vseth so many prayers vnto God, and vseth such reasons to moue the Lord to pitty him, and to pardon his sinnes: Hence we see

ſee that thoſe are much deceiued, who thinke it the eaſieſt matter in the world to get the pardon of their ſinnes; and if they can but ſay, *Lord haue mercy on me*, all is well: no, no, Lord haue mercy on mee, will not ſerue the turne: Good things are hardly come by without great trauell, labour, and ſtudy; How much more is it hard to get the pardon of our ſins, the ſaluation of our ſoules, and life eternall? And therefore let vs know, that to get the pardon of our ſins, wee muſt take great paines, labour, and dilligence, wee muſt ſhed many a teare in bewailing them, they will coſt vs many a ſob, and many a ſigh, many a prayer and requeſt vnto God vpon our knees: and then if wee get it, oh! it is a wonderfull fauour and mercy of God, it will make vs happy and bleſſed for euermore.

Parts of the verſe.

Dauid makes two requeſts vnto God: and withall ſhewes a two-fold fruit and effect of his requeſts. Firſt, hee intreates the Lord to *Purge him with*

with hyſſope, and then it will come to paſſe, *Hee ſhall bee cleane*. Secondly, he deſireth the Lord to *waſh him*, and the it will follow, *That hee ſhall bee whiter then ſnow.*

For the firſt Petition, *Purge mee with hyſſope.* In theſe words he alludeth to the Legall Ceremonines and manner of purging, vſed in the time of the Law: In the purifying of the Leaper, and of any perſon polluted, they were to dippe the bunch of hyſſope in bloud, or in water, and ſo ſprinkle it on the perſon to be purified, which ceremony was a Type and Figure of the bloud of Ieſus Chriſt, who is that alone ſacrifice and Lambe of God, which taketh away the ſins of the world.

Leu. 14. 6. 7. Num. 19. 18

Now then, ſeeing that by this ſprinkling with hyſſope in the bloud of beaſts, is meant the ſprinkling with the bloud of Ieſus Chriſt; when he ſaith, *O Lord purge mee with hyſſope, &c.* it is all one as if hee ſhould haue ſaid: O Lord, I am exceedingly polluted and ſtained with ſinne and vncleaneneſſe,

cleanènesse, and no Leader was euer more vile and loathsome then I am now in thy sight, neither is there any water to wash and purge me, but I beseech thee of thy mercy to wash me, and to besprinkle my soule with the bloud of Iesus Christ, that can alone take away my sinnes, and so I shall bee made cleane and pure againe.

Hence, marke the miserable and cursed fruite of sinne: no leprosie did euer so defile the body of a man in the time of the Iewes, as sinne doth staine, and defile both soule and body, no dunghill nor stinking carrion is so loathsome in the eies of man, as an vncleane sinner is in the sight of God, till hee bee washed and purged in the bloud of Christ. *Doctr.* 2. Sinne is a leprosie.

This is the reason which the Lord vsed, *Iehua* 7. 12. why Israell fell before their enemies, and hee went not forth with their Armies when they fell before the men of Ai, *Therefore the children of Israel cannot stand before their enemies, but haue turned their*

their backes before their enemies, because they are execrable: we see then the nature of sinne, how it maketh a man abhominable and detestable in the sight of God.

Vse 1. Seeing this is the cursed nature and fruit of sinne, that it defileth and staineth both body and soule, and maketh them more loathsome and vile then any toad or serpent; how should wee abhorre sinne and euery wicked way? Wee will bee loath to touch poyson or ratte's-bane, or any thing else wherein is danger: oh! sin is such tatte's-bane as infecteth and poysoneth both soule and body, and therefore let vs shun sinne, and touch it not.

Vse 2. When as we be defiled with sinne, and so made filthy and vncleane in the sight of God, and more vile then any Leaper, or dunghill, carrion, toad, or serpent: Oh let vs pray with *Dauid* to bee washed & purged from our filthinesse, let vs repent of all our sinnes, bewaile our vncleanesse: let vs by faith, as a bunch of

hyssope

hyſſope beſprinkle our ſoules with the bloud of Ieſus Chriſt.

Seeing *Dauid* deſireth to bee purged with hyſſope: Wee learne hence that the Lord would not that men ſhould deſpiſe ſuch ceremonies and types of Chriſt, as hee himſelfe commanded in the time of the Law: and though it might ſeeme a vaine and needleſſe thing to beſprinkle them with a bunch of hyſſope, dipped in the bloud of a beaſt, yet ſeeing is was the commandement of God, they did not deſpiſe this ceremony, being a type of the bloud of Chriſt. When they could not ſee with bodily eyes the bloud of Chriſt, it pleaſed God by ſuch ceremonies and types to help their faith, by ſprinkling the bloud of a beaſt, to ſhew to them that they muſt bee ſo ſprinkled in their ſoules with the bloud of Ieſus Chriſt.

Doct. 3. The ceremonies vnder the Law, were but to lead vs vnto Chriſt.

Hence wee learne by the example of *Dauid*, and all the holy Fathers & Seruants of God, in the time of the Law, to vſe all ſuch Sacraments and ceremonies as God commands in his word

Vſe. Obedience required to Gods ordinances.

word for the helping of our faith, we cannot ſee the bloud of Chriſt, nor touch it with our outward ſenſes; yet the Lord hath appointed the Sacrament of Baptiſme, and the Supper of the Lord, that in them we might ſee, feele, touch, and taſte, as it were, the body and bloud of Ieſus Chriſt: And therefore, all thoſe which deſpiſe theſe Sacraments, making little or no account of them, ſhew that they deſpiſe the ordinance of God, and ſo make light of that which is ordained for the good of their ſoules.

Doctr. 4. Chriſts bloud alone doth purge our ſinnes. Heb 9. 9 1. Ioh 1: 7. Reu. 1. 5. Iohn 1. 9. 1. Pet. 1. 2.

Marke further, when that *Dauid* prayeth the Lord to purge him with hyſſope, the word ſignifies to purge by ſacrifice; euen the ſacrifice of the Sonne of God, and by his death and bloud-ſhedding to purge his ſins away, ſo as he confeſſeth there is nothing in heauen or earth, that is of force to purge him from his ſinnes and vncleanneſſe, but the bloud of Chriſt alone. It is not the bloud of bullockes, lambs, and goats that can waſh

waſh away the leaſt ſpot of ſin, but onely the bloud of the immaculate Lambe Chriſt Ieſus, and to him all the Sacrifices had relation and ſhadowed our Ieſus Chriſt the true Paſcall Lambe vnto vs.

The vſe of the ceremonies vnder the Loue.

And this was the reaſon why *Dauid* maketh mention of hyſſope, that God would purge him with hyſſope, becauſe God in the time of the Law ordained this ceremony for a confirmation of their faith, and to help the people of the Iewes to the better ſight and knowledge of the promiſed Meſſiah; For ſeeing Chriſt was not yet come into the world, and they could not ſee the worke of redemtion as yet performed: the Lord would leade them by theſe ceremonies vnto Ieſus Chriſt the promiſed Meſſiah, that they might ſee him as it were before their eyes: for when they ſaw a beaſt ſlaine, and the bloud ſpilt, then they tooke a bunch of hyſſope, dipt it in the bloud of the beaſt, and beſprinkled them that offered the ſame with the bloud: they

Note.

were thereby taught, that euen ſo muſt Ieſus Chriſt the Sonne of God and promiſed Meſſiah bee ſlaine and put to death, his bloud ſhed for their ſinnes, and they muſt by faith as a bunch of hyſſope beſprinkle their ſoules with the bloud of Chriſt for the pardon of their ſinnes.

It is true indeed, that the Lord hath eaſed vs in the time of the Goſpell of all thoſe old and ancient ceremonies; neither is it the will of God that wee ſhould be clogged with the dead and needleſſe, and beggarly rudiments and ceremonies of men, which become not the ſimplicity of the Goſpell. But yet hee hath in mercy appointed certaine helpes and meanes to leade vs vnto Chriſt Ieſus; as the two Sacraments to help our faith: for wee being as yet carnall (alas) wee cannot behold no more then wee ſee; And therefore the Lord hath appointed them as helpes to leade vs to Chriſt, to ſet him before our eyes in the Water in Baptiſme, and Bread and Wine in the

Galat. 4.

the Lords Supper, that so our faith should bee confirmed thereby, and wee might euen see Christ Iesus before our eyes: And therefore as *Dauid* did carefully vse such helpes and ceremonies as God commanded, for the strengthening of their Faith; so let bee as carefull, to vse the helps that God hath left vnder the Gospell, for the strengthening of our weake faith.

Purge mee with hyssope.

THe meaning is this, accept of that most perfect and euerlasting sacrifice of Iesus Christ for the punishment due to my sins: As if hee should haue said, O Lord, I confesse I haue sinned exceedingly, I haue bin borne in sin: and haue by murther & adultery deserued to bee condemned eternally; and to haue the curse & punishment due to my sin to be cast vpon me: but I beseech thee in mercy to accept of the death and bloud-

The meaning of the words.

ſhedding of thy Sonne my Sauiour Ieſus Chriſt for the ſatisfaction due to my ſinnes.

And whereas the Iuſtification of a ſinner in the ſight of God ſtands on two parts: firſt, remiſſion and pardon of ſinne: ſecondly, the imputation of Chriſts righteouſnes, me thinkes, the Prophet requires & begs both theſe at the hands of God: firſt, to bee purged, or as the word ſignifies, to purge (not by waſhing) but by ſacrificing, to appeaſe the wrath and anger of God by the bloud of Chriſt: ſecondly, when hee prayeth to bee waſhed, hee deſireth to bee made pure and righteous, not in his owne righteouſneſſe, but onely in the righteouſneſſe and obedience of Ieſus Chriſt, imputed to him, and laid hold vpon by faith.

Doct. 5. Saluation is to bee ſought for onely in Chriſt.

Seeing *Dauid* intreates the Lord that hee would *Purge him*: that is, accept of the moſt perfect Sacrifice of Ieſus Chriſt, for the puniſhment due to his ſins: we learne that there is no Name giuen vnder Heauen, whereby

whereby a man ſhall bee ſaued, but onely in the name of Ieſus Chriſt: it is not the bloud of bullocks, lambs, and goates, that can waſh away the leaſt ſpot of ſin, but onely the bloud of the immaculate Lambe Chriſt Ieſus: but of this before. 1.Iohn 1.7. 1.Pet.1.18. Reu. 1.5.

Hence we ſee the endleſſe and vnſpeakeable mercy of God to miſerable men: who when no other meanes could bee found, no water or hearbe could heale the ſoule of a ſinner, and waſh him from ſinne & the puniſhment of it, but onely the precious bloud of the Sonne of God; was content to giue his owne Sonne to death for vs: which made Saint *Iohn* to admire it: And if God hath not failed vs in this, but could rather bee content to ſee his onely Sonne put to death and hang on the Croſſe, then we ſhould periſh, how ſhould he deny any ſmaller and lighter matters vnto vs? *Vſe* 1. Iohn 3:16. Rom.8.32.

Behold heere the greatneſſe and heynouſneſſe of mans ſinnes, which could bee purged by no creature in heauen *Vſe* 2.

heauen or earth, but onely by the bloud of Ieſus Chriſt alone: if all Men and Angels ſhould haue dyed, and beene caſt for euer into hell fire, they could not ſatisfie the infinite wrath of God for one ſinne, but the heart bloud of Ieſus Chriſt muſt bee ſhed, elſe we can haue no pardon.

Vſe 3. This condemnes that wicked and erronious Doctrine of the Papiſts, who teach, indeed Chriſt by his death hath ſatisfied Gods iuſtice for the fault and eternall puniſhment due to our ſins: but men muſt either in this life by workes, or elſe in Purgatory ſatisfie Gods iuſtice for temporall puniſhments: now then what is this but to make the ſacrifice and death of Chriſt imperfect, when as it muſt bee patched and peeced with mens merites: but wee beleeue and hold that Chriſts death is a ſufficient ſacrifice for all our ſinnes.

Vſe 4. Rom. 6. Gal. 3. Would you then haue the pardon of you ſinnes, euery ſinne deſerues death and the curſe of God: Now there is no way but this, to beleeue in

in Ieſus Chriſt, to imbrace him by faith, that ſo God the Father may for his ſake pardon our ſinnes, accept of his death and paſſion for the puniſhment of them all.

And that we may be purged from our ſins, both the fault and puniſhment, by the bloud ard ſacrifice of Chriſt, wee muſt firſt repent of them, with *Dauid* be grieued for them, bewaile them, amend our liues, and become new creatures in Chriſt Ieſus, wee muſt beg for pardon of them at the hands of God.

Secondly, beſides wee muſt bee ſprinkled with hyſſope: that is, as in the time of the Law, they dipped the hyſſope into the bloud of the beaſt, and ſo beſprinkled the perſon to bee cleanſed; euen ſo muſt we by faith as it were with a bunch of hyſſope, apply the bloud of Chriſt, and by faith beſprinkle our defiled conſciences, it will purge vs from ſin, and appeaſe the anger of God for the puniſhment.

But if men either doe not repent

of them and leaue their ſinnes, or do not come with Faith, to apply the bloud of Chriſt, they cannot haue pardon: As if there were a ſoueraine plaiſter to cure any ſore; if a man do not apply it to his wound, but let it lie in a box, it will do him no good: ſo vnleſſe wee apply the bloud of Chriſt to our wounds and ſores by faith (alas) it cannot helpe vs: And as the woman with the bloudy iſſue touched Chriſts garment, and was healed: ſo if wee can by faith touch the bloud of Chriſt, and apply it to our ſelues, it will heale all the bleeding wounds of ſin.

The ſecond requeſt is that God would waſh him and make him pure, not imputing his ſins vnto him, but couering them in the death and obedience of his Sonne Ieſus Chriſt: And therefore in the ſecond part of this verſe hee prayeth for the imputation of Chriſts righteouſneſſe; namely, that God would not onely remit the puniſhment due to his ſinne, but look vpon him as hee is in Chriſt, couered

couered with his righteousnesse, and that God would accompt him iust for Christs obedience, holinesse, satisfaction and righteousnesse. For when God beholds a poore sinner couered with the righteousnesse, holinesse and obedience of his Sonne Christ, then hee accompts him as no sinner, but iust and righteous. Euen as a man beholding any thing through a red glasse it appeares red, or of the same colour: so if the Lord looke on vs in Christ wee appeare holy and righteous before him. Ps. 32. 1. 2.

Whereas the Prophet *Dauid* intreates the Lord to wash him, hee shewes that hee was defiled with sin and stained with vncleannesse: and so stood in great need of Gods mercy to cleanse his filthy soule and defiled conscience now polluted with most vile Adultery, and filthy vncleanenesse: that his soule was now besprinkled with the innocent blood of that faithfull seruant and loyall Subiect *Vrias* the Hittite: And as it was with *Dauid*, sinne infected him, made him

Doctr. 6. Sinne defiles a man

him vile and loathſome, filthy and abhominable in the ſight of God: euen ſo it doth begrime the faces of the beſt of Gods children, it ſtaines and pollutes them both in ſoule and body: yea, no carrion is more loathſome & odious then a ſinner defiled & polluted with ſinne is in the ſight of God.

The leproſie was a loathſome diſeaſe, it infected the body, and the very garments, yea the ſtones and timber: But this ſpirituall leproſie, ſin, infects the whole man, body and ſoule: yea it infects heauen and earth, and all other creatures in the world, and there is nothing that can take away the ſpots and blemiſhes of ſinne, but onely the precious bloud of Ieſus Chriſt, laid hold on by true faith.

Vſe 1. Well, ſeeing all of vs are thus defiled with ſinne as *Dauid* was, in ſoule and body, let vs deſire to bee waſhed: let vs bewaile them, loath and hate them, intreate the Lord that he would not impute our ſinnes vnto

vnto vs, but couer them vnder the Robe of Christs righteousnesse: And that wee should abhor euery sin for this cause, because it defiles vs, it pollutes vs, and makes vs vnworthy to appeare in God presence.

Seeing *Dauid*, though an holy Prophet of God, a man after Gods owne heart; yet desires the Lord to wash him from his sinnes, and to couer them in the obedience of Christ Iesus applyed by faith: wee see that no man is able to stand before the face of God in his owne righteousnesse, in his his owne workes, or worthinesse: for if any might, who might better haue done it then *Dauid*, a man truly sanctified, a holy Prophet, a man after Gods owne heart: yea the Prophet *Esay* saith, that all our righteousnesse is no better then a stayned clout full of bloud and all pollution: And *Paul* desires that hee may not bee found in his owne righteousnesse, and worthinesse, at the day of Iudgement, but in the righteousnesse of Christ laid hold on

Vse 2.

Esay 64 6.

Phil. 3. 9.
1. Cor. 1. 30

on by faith. And therefore let vs renounce all our owne goodneſſe, or worthineſſe, and accompt all but dung in reſpect of Chriſt and his righteouſneſſe. And as for the Church of Rome wee may ſee their intollerable pride, that they do ſo much reſt and relye vpon their owne goodneſſe and worthineſſe, merites, and righteouſneſſe, to ſtand vpon it & appeare in it for remiſſion of ſins, and life eternall. But (alas) if *Paul*, *Dauid*, & all the Saints of God abhorre themſelues in duſt and aſhes, deſire to bee purged and waſhed & couered in the obedience and righteouſneſſe of Ieſus Chriſt, yea count all their owne righteouſneſſe but as dung, & dare not appeare in it before the ſeate of Gods Iudgement, but in the righteouſneſſe of Chriſt: ſhall any Papiſt of them dare to ſtand before Gods iudgement in his owne righteouſneſſe, and worthineſſe: no, no, hee ſhall tremble, & quake, & not abide ſo great and glorious a preſence:

I

I ſhall bee cleane: I ſhall bee whiter then ſnow.

IN theſe words the Prophet ſhews the enent and iſſue of this, when a man doth truely repent, is reconciled to God in Ieſus Chriſt, and is waſhed from his ſinnes by faith in Chriſts bloud; then hee is made of a moſt vile and loathſome ſinner, a moſt bleſſed and holy childe of God; of a filthy vncleane lim of the diuell, a bleſſed member of Ieſus Chriſt, beautifull and glorious in the eyes of God, being couered in Chriſts righteouſneſſe.

Seeing *Dauid* ſaith, when God ſhall pardon him his ſins on his true Repentance, and bee reconciled vnto him, couering his ſinnes in the merite and obedience of Chriſt, *Then hee ſhall bee cleane*: Then before a man repent, bee reconciled to God by Ieſus Chriſt, and bee purged from his ſinnes: hee is moſt vncleane & filthy, vile, loathſome & abhominable

Doctr. 7. The woful eſtate of all naturall men.

ble in the ſight of God: and indeed ſo hee is; no carrion worſe, no Toad ſo vgly, nor Serpent ſo full of poyſon as a filthy ſinner polluted with ſin, till hee repent, get pardon of them, and be reconciled to God by Chriſt. I pray you take knowledge of this Doctrine, whatſoeuer thou art, high, low, rich, poore, yong, old, Prince, or Noble: till thou repent, till thou turne to God, till thou get the pardon of thy ſinnes and bee waſhed by faith in the bloud of Ieſus Chriſt, thou art moſt vile and miſerable, thou art moſt vncleane and filthy, thou art more vgly then the venemous Toad, more loathſome then the Serpent, more filthy and ſtinking then the Carrion: yea, no creature is ſo loathſome before God, as a filthy ſinner that liues in ſinne without Repentance, that is not waſhed & purged from them in the bloud of Chriſt.

Vſe 1. Well, ſeeing this is the wofull and miſerable eſtate of all impenitent ſinners, how ſhould this moue euery one

one, with ſpeed, to repent, to turne to God, to ſeeke to bee reconciled to God by Ieſus Chriſt, to deſire pardon of his ſinnes, to bee waſhed and cleanſed from them all, in and by the bloud & merites of Chriſt: for this know, I ſay, till thou art reconciled to God, doſt repent, art waſhed and cleanſed, thy caſe is fearefull, thou wert better bee a Toad then a man without this: thou maiſt goe in Silke and Veluet, in gay & golden apparell, thou maiſt haue a faire body, perfume thee with ſweete ſmels, &c. but till thou repent, thou art filthy and loathſome in Gods ſight.

Oh! how ſhould this ſerue to plucke downe the pride of many impenitent ſinners? Men and women thinke highly of themſelues, ruſtle it out in ſilke and veluet, ſtarching and waſhing; but all this while they know not that their poore ſoules are loathſome in Gods ſight, that God hates them, and cannot abide them. Oh then be waſhed, bee cleanſed in the bloud of Chriſt,

Christ, which alone can wash away sinne.

O that men would remember that saying of Christ: *Thou art poore, blinde, miserable, and naked.* Then they would say with *Iob*: *I abhorre my selfe and repent in dust and ashes:* Then they would neuer giue any rest to their soules till they haue repented, got pardon, bee reconciled, and washed from their filthy sinnes.

Esay 1. 16. Reu. 3. 14. Iob 42. 6.

Seeing *Dauid* acknowledeth, that when hee shall repent, get pardon of his sinnes, bee reconciled to God, be washed from the filthinesse of sinne: then *hee shall bee cleane* and white, yea most white, euen as snow.

Hence wee learne, that as a filthy sinner, that liues and goes on still in sinne without Repentance, there is no creature more vile, blacke, and vncleane: So the child of God that doth repent, that is washed in the bloud of Christ, reconciled to God, hee is a blessed and glorious creature, most beautifull and faire in the sight of God: not by any goodnesse

neſſe, or worthineſſe of his owne, but by the mercy of God ſo accounting vs; and by the merites and worthineſſe of Ieſus Chriſt, in whoſe righteouſneſſe we bee righteous, and by whoſe merites and worthineſſe we are couered. The Saints of God goe in long white roabes, which are made white in the bloud of the Lambe.

Cant. 1.7. & 41. Ezec. 16.8. 10.11. 12. &c. Reu. 3. 18. 1.Cor. 6. 10.11.

Seeing this is the bleſſed and glorious eſtate of thoſe that do truly repent, be reconciled to God, embrace and beleeue in Ieſus Chriſt, are waſhed and cleanſed from their ſinnes in his bloud, and couered in his righteouſnes: O how ſhould it moue euery man and woman to turne to God! to forſake their euill wayes and their filthy ſinnes! to put on the Lord Ieſus Chriſt, to beleeue, to become the ſonnes and daughters of God. It is a goodly thing, to be ſon to an earthly King, to bee cloathed in cloth of gold, &c. But if wee compare this with the bleſſed and glorious eſtate of Gods children, it is but dung and

Vſe 1.

beggery, it is but like rotten ragges, and beggards clouts, taken off the dunghill: Dan. 12. *Hee that is wiſe ſhall ſhine as the firmament, and hee that conuerts many to righteouſneſſe ſhall ſhine as the Sun in the firmament*: oh! then againe, and againe, let vs repent, let vs bee reconciled to God, get this wedding garment, which will make vs beautifull before God.

Vſe 2. Another vſe is this, ſeeing that the ſtate of Gods children euen in this world is ſo bleſſed and glorious, ſo beautifull and excellent, being reconciled to God, waſhed in the bloud of Chriſt, and cloathed with the moſt pure robe of Chriſts righteouſneſſe: Heere is matter of comfort to all the poore children of God, whom the world is not worthy of: alas they are eſteemed as beggars; they bee eſteemed as vile, and baſe, miſerable, and caſt-awaies, by vngodly men, they are made as the dung in the ſtreets, and the off-ſcouring of the world, & men euen tread and trample them vnder their feete: now

now what is that which may comfort the hearts of Gods children? surely this, that though they seeme vile, base, and miserable in the blind eyes of sinnefull men; yet they bee most white, beautifull, and glorious, in the eyes of God our heauenly Father: though the world hate vs, contemne vs, be aweary of vs, loathe and abhorre vs: let vs remember the Lord loues vs, takes delight in vs, we are most faire and beautifull in his sight. They doe not see what we be, they cannot know that wee are little Princes, sonnes, and great heires of the Kingdome of heauen, the sonnes and daughters of the great God: and therefore this may teach vs patience, seeing wee know that God loues vs, and that wee are deere vnto him, though the world hate vs: So it was with many Prophets of God, and true beleeuers, whom the world was not worthy of. 1. Ioh. 3. 2. Heb. 11.

Lastly, heere is matter of great comfort to great and grieuous sinners, that haue committed many and *Vse 3.*

grieuous ſinnes, that if they will vnfainedly repent and turne to God, imbrace, and lay hold on Chriſt, God will make them of the curſed fire-brands of hell, heires of the Kingdome of Heauen: of the limbe of the diuell, the Members of Ieſus Chriſt; of adulterers and filthy ſinners, ſuch as *Dauid* was, chaſte and pure, and the holy ſeruants of God: This the Lord promiſeth men, that if they will repent, turne to God, & forſake their ſinnefull wayes: Then, *though your ſinnes were as red as ſcarlet, I will make them as white as ſnow. Though they were as crimſon, yet I will make them cleane as wooll*: That is to ſay, though men bee guilty of bloudy ſinnes, notorious euils, as *Dauid*, of murther, vncleanneſſe, whoredome, adultery, couetouſneſſe, ſwearing, contempt of the word of God, &c. Yet if thou haſt the grace to repent, certainely the Lord will moſt thorowly purge and waſh away all thy ſinnes, hee will ſeale thee a generall pardon of them all, if thou wilt onely

Eſay 1. 18. 19.

onely repent and lay hold vpon Christ.

Oh! then let mee speake vnto you in the name of God: hast thou beene a vile blasphemer? hast thou beene a contemner of the Word? a persecuter of Gods children? hast thou been a cruell murtherer, oppressor, vsurer? hast thou beene an adulterer, a filthy liuer? Well, if thou will now repent, turne to God, bewaile thy sins, beg pardon of thē, if thou wilt renounce, leaue, and forsake them, become a new creature in Christ Iesus, and amend thy sinfull life: Loe, God doth this day offer mercy vnto thee, he will embrace thee as hee did the Prodigall childe: he will wash thee in the bloud of his owne Sonne; hee will couer thee in his righteousnesse; hee will pardon all thy sinnes, and neuer lay them to thy charge: hee will make of thee that art a vile and miserable sinner, a very fire-brand of hell, a blessed member of Iesus Christ. And therefore let not the number or greatnesse of thy sinnes hinder thee; for if thou Luke 15.

canſt repent, God will pardon them all, and receiue thee to mercy: Oh then, if thou wilt not for all this repent and turne to God, leaue and forſake thy ſins & impieties, become a new creature in Chriſt Ieſus, but lie in thy ſinnes, and wallow in the filth of them ſtill, and harden thy heart againſt all the ſweete and gracious offers of mercy. How art thou worthy to periſh, if thou ſhalt deſpiſe ſo great ſaluation?

2.Cor.5.18

VERSE VIII.

8 *Make mee to heare of ioy and gladneſſe, that the bones which thou haſt broken may reioyce.*

Dauid heere entreates for peace of conſcience.

DAVID hauing in the former verſe craued mercy at the hands of God, for the pardō of his ſinnes which were both many and great, he doth in this

verſe

verſe beg at the hands of God, the bleſſed fruit of the ſame, namely the bleſſed and comfortable perſwaſion of Gods mercy, and aſſurance of his loue, for the pardon of his ſinnes, that God would euen teſtifie vnto his poore ſoule and wounded conſcience, by his Spirit inwardly, that hee was appeaſed and pacified with him, and in Ieſus Chriſt reconciled vnto him, that ſo being thus aſſured of Gods loue, of reconciliation with God, and the pardon of his ſins, his wounded conſcience might bee comforted, his wounded ſoule and heauy heart might bee refreſhed, & his exceeding griefe might bee mitigated and aſſwaged.

Sinne had take away his inward ioy.

In this verſe note two ſpeciall points. Firſt, what is the thing *Dauid* ſo inſtantly craueth of God, namely, that hee would cauſe him to heare comfortable and bleſſed newes of Gods mercy and aſſurance of the pardon of his ſinnes. *Make me to heare, &c.*

Parts of this verſe.

Secondly, the end whereof hee

ſo begs and requeſts for this, namely, that his broken heart and bleeding conſcience might be comforted, and his vnſpeakeable griefe by the feeling of Gods loue might bee ended: *That the bones which thou haſt broken may reioyce.*

Make mee to heare.

AS if he ſhould haue ſaid, O Lord I beſeech the to witneſſe thy loue and fauour vnto mee, yea I beſeech thee ſend thy bleſſed and holy Spirit to certifie my conſcience of the bleſſed pardon of all my ſinnes, that thou wilt not enter into iudgement with me for them.

And that which *Dauid* doth here confeſſe of himſelfe, all the children of God ſhall one day bee ſure to finde by experience, that ſinne doth ſpoyle them of their inward peace and ioy. Oh then! if we could remember how ſweet the ioy and peace is which by ſin wee looſe, for the vaine and tranſitory

ſitory pleaſures of ſin which are but for a ſeaſon, we would neuer make ſo bad exchange.

The maine point is, what is it that *Dauid* ſo earneſtly craues of God: namely, that God would aſſure him of the bleſſed pardon of his ſinnes. But ſome may ſay, this ſeemes needleſſe, did not the Lord ſend *Nathan* to him, who (after *Dauid* had confeſſed his ſinne) told him, *The Lord hath pardoned thy ſinne, thou ſhalt not die:* 2. Sam. 12. 13. How then comes it to paſſe that here hee prayes the Lord to cauſe him to heare and feele this, the pardon of his ſinnes? I anſwere: Firſt, it is true that *Nathan* the Prophet of God did aſſure him of the pardon of his ſinnes, vpon his true Repentance: but yet *Dauids* heart being wounded with ſinne, could not ſo fully feele and finde the aſſurance of Gods loue and pardon of his ſins, and therefore entreats the Lord to certifie his conſcience inwardly by his Spirit, and fully to aſſure him of the ſame. Secondly, I anſwer, that though *Dauid* neard

Nathan

Nathan tell him that the Lord would pardon his ſinne, yet hee iudged the outward teſtimony of all men and Angels as nothing vnleſſe the inward certificate and teſtimony of the holy Ghoſt goe with it: inwardly to certifie, aſſure, and perſwade the poore, wounded conſcience of Gods loue and fauour.

Doctr. 1. Euery childe of God may be aſſured of the pardon of his ſinnes.

Hence wee learne ſundry points of inſtruction. Firſt, that as *Dauid* prayes to bee aſſured of Gods loue, and the pardon of his ſins; ſo euery true childe of God that beleeues & repents of all his ſinnes, may know and bee aſſured in his conſcience of Gods loue and fauour, and the pardon of them all. And in the Article of our faith, wee do profeſſe wee beleeue the remiſſion of our ſinnes, and life euerlaſting; and ſeeing we pray for this, that God would forgiue our ſinnes and treſpaſſes, therefore wee beleeue it, elſe we ſinne in praying for it: ſo that euery one that truely repenteth and embraceth Ieſus Chriſt, is a new creature, hates vile

vile wayes, indeuours in heart and life to pleaſe God: he may know and bee aſſured that hee is reconciled to God, and his ſinnes be pardoned. 2. Pet.1.

Vſe 1.

This condemnes that helliſh doctrine of the Papiſt, who teach and hold, that no man can bee aſſured of the pardon of his ſins, vnleſſe God ſend a reuelation from heauen to doe it: And that it is a vertue of faith to doubt of Gods loue. But how did *Paul* doubt when hee ſaith, *I am fully perſwaded, &c.* Alas, how dares a vile ſinner, not iuſtified, nor aſſured of Gods loue, and the pardon of his ſinnes, how dares he come to call on God & make his prayer vnto him? Dares a traytor come to his King, ſpeake vnto him, not hauing his pardon? Well, this Doctrine of doubting, it is a racke for wounded conſciences, and torments afflicted ſoules, when they cannot tell whether God loueth or hateth them, nor know not that their ſinner be pardoned. Rom.8. 38 Iob.13.15. 19 25. Pſal.125.1.

Vſe 2.

And therefore that religion which teacheth doubtings, and pronounceth

ceth them accurſed, who hold that a man may be aſſured of ſaluation: we accurſe it as a Doctrine enemy to faith and ſaluation. And indeed it is ſtrange to ſee, that whereas they teach a man is able to fulfill the whole Law of God, & by his works to merit eternall life; yet they accurſe him if hee ſay hee is ſure to be ſaued: ſo directly doth one point of their falſe doctrine impugne another. Indeed it is no maruell though their Religion can yeeld no comfort for certainty of ſaluation, ſeeing they draw men from off the foundation Chriſt Ieſus, in whom onely it is promiſed, that we ſhall find reſt for our ſoules.

Seeing *Dauid* prayes for this aſſurance of Gods loue, to bee aſſured of the pardon of his ſins, by his Spirit, and that vpon his true Repentance. This ſhewes that the confidence that moſt men haue, is a fond preſumption and ſecurity: They would not doubt of Gods loue for all the world; they beleeued euer ſince they were

were borne, and thus they brag of their ſtrong faith, but they deceiue themſelues; for till a man doe repent, turne to God, beleeue in Chriſt, bee a new creature, hee can haue no aſſurance of Gods loue or pardon of his ſinnes.

Let all true Chriſtians examine themſelues, whether they feele and finde this bleſſed aſſurance and perſwaſion of Gods loue, & the pardon of their ſinnes. If thou haſt it, make much of it, looſe it not: If thou want it, vſe all meanes, giue all diligence to get it, repent, turne to God, beg mercy, and pardon for thy ſins, embrace Ieſus Chriſt, beleeue in him, that thou maiſt be aſſured, and neuer bee at reſt till thou canſt ſay, I am perſwaded of Gods loue in Chriſt Ieſus, *I know my Redeemer liueth*: I am perſwaded I am the childe of God: elſe a man can haue no ioy, peace, nor comfort.

Though *Nathan* had told him his ſins were forgiuen, yet *Dauid* could not be aſſured till hee felt the inward aſſurance

Doctr. 2. Mans teſtimony of the remiſſion of

sinnes is nothing without the testimony of Gods Spirit.

assurance and certificate of Gods spirit to perswade and witnesse the loue of God vnto him for the pardon of his sinnes.

Hence we learne, that it is not the testimony of all men & Angels, that can assure vs in our soules of Gods loue, and pardon of our sins, without the inward speciall certificate and perswasion of Gods Spirit, who is

Ro. 8. 15. 16 called the *Spirit of Adoption*, because he doth reueale, yea perswade and assure our soules that we be adopted. If *Peter*, *Paul*, *Nathan*, yea all the world; nay, if an Angell from heauen should tell me I am the childe of God, yet

Note. vnlesse God doe farther certifie my conscience inwardly by his Spirit, I should not be assured, but doubt still; euen as *Dauid* did in this place, although *Nathan* had said: *Thy sinnes are forgiuen*, yet *Dauid* could not bee assured vntill hee had the inward and comfortable perswasion of Gods holy Spirit. Men cannot know the secret counsell of God, they may deceiue, and be deceiued; but the Spirit of

of God knowes all things, and the Apostle saith, *Yee haue not receiued the Spirit of bondage to feare againe: But yee haue receiued the Spirit of Adoption, whereby yee cry Abba Father. The same Spirit beareth witnesse to our spirit, that we are the children of God. And because yee are sonnes, therefore God hath sent forth the Spirit of his Sonne into your hearts, whereby wee cry Abba Father.* Againe, *God the Father hath sealed vs, and put into our hearts the earnest of his Spirit.* So that you see it is the proper worke of the Spirit to assure our hearts & consciences of Gods loue, and the pardon of our sinnes, and without this inward certificate and assurance of the Spirit, all the testimonies of men and Angels cannot assure our consciences.

1.Cor.1.10
Ro.8.15.16

Galat.4.6.
2.Cor.1.22

Well then, seeing that there can be no assurance in a mans conscience of the pardon of sinne, and life eternall, but by the inward certificate and testimony of Gods Spirit, let vs pray for this, labour to find and feele our hearts perswaded and assured inwardly

Vse 3.

wardly by the holy Ghoſt of the pardon of our ſins, and the loue of God in Chriſt, *Proue your ſelues whether yee bee in the faith.* And becauſe men are deceiued generally with a fond preſumption, and fooliſh opinion, that they bee the children of God, and ſhall bee ſaued: And this carnall preſumption is more common then true ſauing faith; I will ſhew how we may know this teſtimony and certificate of Gods Spirit, when it is in our conſciences.

2. Cor. 13. 5

Markes of Gods Spirit.

I That man repents of his ſinnes.

Firſt, the Spirit of God aſſures no man of the pardon of his ſinnes, but ſuch as be humbled for them, repent of them, leaue and forſake them: become new creatures, and walke in newneſſe of life. And therefore if thou liue in ſinne, bee not humbled for them, nor bewaile them, haſt a purpoſe to liue ſtill in thy ſinnes, ignorance, lying, ſwearing, couetouſnes, vncleanneſſe, &c. Thou canſt haue no aſſurance of Gods loue; and this perſwation of thine, if thou haſt any, it is meere preſumption: For where men

men doe not repent, and turne vnto God, and amend their liues, there is no faith, neither is the Spirit of God in them; and therefore they cannot bee assured of Gods loue and mercy.

2 Is perswaded of the Spirit.

Secondly, the Spirit of Adoption doth not onely tell a man that hee is the child of God, but doth by sundry arguments and reasons perswade the childe of God that hee is elect, that God loues him, and that his sins bee pardoned: but wicked men haue no such perswasion in their hearts; onely they haue a fond opinion and conceit, which is no good ground, neither did the Spirit of God euer perswade their hearts thereunto:

3 The effects will appeare.

Wee shall know the testimony of Gods Spirit, that it is sure and sound by the fruits and effects of it: for if the Spirit of God do truly testifie the loue of God for the pardon of our sinnes, and life eternall: then it will follow, that wee shall hate our sins, loathe and abhor them, because they grieue our most gracious God & loving

uing father: yea, wee ſhall deſire in all things to honour God, to do his will, to pleaſe and ſerue him: ſo that if wee finde and feele theſe things, a true hatred and diſlike of ſin, becauſe it diſhonours our God, a deſire to liue in holineſſe and righteouſneſſe before him all our daies: it is a certaine ſigne that the Spirit of God doth aſſure vs of our reconciliation with God. But if men finde not this, no hatred of ſin, no loue to obey his will and keepe his commandements, but ignorance, rebellion, prophaneneſſe, and the like; let them brag what they will of their ſtrong faith, feeling of Gods loue, and I know not what, yet it is certaine, they haue not the teſtimony of Gods ſpirit which *Dauid* prayeth for here, but a fond and fooliſh opinion, proceeding of ſelfe-loue, carnall ſecurity, and diuelliſh preſumption, which in the end will deceiue them.

Doctr. 3. God connaies com-

Make me to heare of ioy & gladneſſe.

In theſe words note a third point of doctrine: namely, whence, and where *Dauid*

Dauid looked for comfort: namely, from the word of God, and hearing the same opened and Preached vnto him: So that in his example wee learne that all true comfort and spirituall consolation is to bee learned and fetched out of the word of God, that is, the store-house of heauenly comfort. And therefore our Sauiour Christ bids vs search there for comfort, *Search the Scriptures, for in them yee thinke to haue eternall life.* Againe, it is called *Spirit and Life*, because God vses the Preaching and ministery of the Gospell to beget spirituall life. It is called, *The word of truth, euen the Gospell of our salvation*, Ephesians 1. 13.

fort vnto vs by the ministery of his holy word.

Iohn 5. 39.

Iohn 6. 63.

The Lord might haue illuminated the minde of the Eunuch, *Acts* 8. by the midiate workihg of his owne Spirit, and haue made him vnderstand that Scripture which he was reading, without any Interpreter, but it pleased the Lord to doe it by the Ministery of *Phillip*: hee might haue likewise communicated his

Spirit to *Cornelius*, *Actes* 10. But the Lord would not do it but by the miniſtery of *Peter*. According to that of the Apoſtle, 1. *Cor.* 1. 21. *It hath pleaſed the Lord by the fooliſhneſſe of Preaching to ſaue ſo many as beleeue*: and ſo many ſhall beleeue as are ordained to eternall life. If then thou be deſirous with *Dauid* to *heare of ioy and gladneſſe*: and to haue aſſurance of the pardon of thy ſinnes, then reuerence the miniſtery of the word by which the Lord communicateth his Spirit to ſuch as hee will ſaue. And ſurely this moſt needs bee an exceeding comfort to all the children of God, that God doth not onely freely forgiue them their ſinnes, but alſo telleth them of the forgiueneſſe of the ſame, ſealing vp in their hearts the teſtimony thereof by his holy Spirit.

Vſe 1. Seeing God hath appointed the miniſtery of the Word to bee the meanes to worke all true and ſpirituall comfort. Oh then in all our needes, wants and diſtreſſes, let vs ſearch

ſearch the word of God, there is comfort to bee found, many heauenly and ſweete promiſes of the Goſpell to quicken and reuiue our poore diſtreſſed ſoules: and this the Prophet *Dauid* knew by good experience, that there is more ſound comfort in the feeling of Gods loue, then in all the world beſides. It may well bee compared to the tree S. *Iohn* ſpeaketh of, which beareth twelue manner of fruit, and the leaues of the tree ſerue to cure and helpe diſeaſed and wounded ſoules, and the fruit of this tree of the word of God is moſt ſweete and pleaſant, and therefore let vs, if wee would deſire true comfort indeed, ſeeke it in the meanes: namely, in the word and miniſtery of the holy Goſpell.

Pſ. 119. 50
Pſa. 84. 1. 2.
Pſalm. 43.
Pſalme 4.
Reu. 22. 2.

This ſheweth, that all thoſe bee enemies to their owne ſoules, that deſpiſe the miniſtery of the Word, and Preaching of the Goſpell. If euer thou finde one iote of true comfort, thou muſt haue it in the meanes that God hath ordained: namely,

Vſe 2.

in the Miniſtery of the Word: let men ſeeke it elſe-where, and they ſhall finde none. Men may ſeeke delight and ioy in their gold and ſiluer, in merry company, in this or that, as men vſe to do: but (alas) they cannot finde it there; yea, experience ſheweth, that diſtreſſed ſoules, full of woe and miſery, could neuer finde true comfort in any thing elſe ſaue in the Miniſtery of the Word of God, and there they haue found endleſſe comfort, by hearing of the bleſſed and ſauing promiſes of the Goſpell: and therefore if men ſhall neglect or deſpiſe the Word Preached, how can they euer finde ioy or gladneſſe, or any dramme of ſauing comfort?

Whereas *Dauid*, craues of God, that he would cauſe him to heare of ioy and gladneſſe, that is, that his ſins were all pardoned, and bee reconciled to God in Chriſt, that ſo hee might haue ſome good matter of ioy and gladneſſe.

Wee learne hence, that there is no ſound

ſound ioy nor comfort to any man or woman, but onely in the pardon of ſinne, and feeling of Gods loue in Chriſt: And all other ioy which men do frame and deuiſe vnto themſelues, alas, it is but from the teeth outward, it is not ſound nor durable, it is but carnall and earthly, and will eaſily be loſt; *Thus ſaith the Lord, let not the wiſe man reioyce in his wiſedome, nor the ſtrong man in his ſtrength, nor the rich man in his riches: But let him that glorieth, glory in this, that he knoweth mee to bee the Lord*: And without this there can be no ſound ioy, as wee ſee in *Dauid*, and ſo in all diſtreſſed ſinners, till they feele the aſſurance of Gods loue for the pardon of their ſinnes.

Doct. 4. Where ſin is not pardoned, there can be no true ioy.

Ier. 9. 23.

This ſhewes, that the common ioy of moſt men and women, is but a carnall ioy, earthly, & vaine, it is not ſpirituall, it is not true ioy: for all the while they eate, drinke, make themſelues merry, laugh, and ſing, they liue in ſinne, in danger of Gods anger and condemnation, no feeling of

Vſe 1.

Gods loue, no assurance of saluation, and then how can they haue any true ioy, for this proceeds from the assurance of Gods loue, and the pardon of sinne; *The Kingdome of God stands not in meate and drinke, but in righteousnesse, peace, and ioy in the Holy Ghost: but vnto the wicked there is no peace.*

Ro. 14.17.

Esay 57.21

Obiect. *Obiect.* But, doe wee not see that wicked men, that liue in sin, that bee notorious sinners, swearers, blasphemers, drunkards, &c. that these liue in mirth and iollity, in eating, drinking, in ease and idlenesse, and the children of God haue much sorrow and heauinesse, griefe and wrong.

Answer. *Answ.* Yea it is true, that wicked men that liue in sin, passe their dayes in eating, drinking, sport, and passe-time, no sorrow nor heauinesse, but spend their daies in pleasure, *But sodainely they go downe to hell.*

Iob 21.13. Psalm. 37.

Now, who will call this a true ioy? nay, it is a swinish and brutish ioy, carnall and fleshly, for if they knew all,

all, and saw their misery, that they be in danger of Gods eternall vengeance, of hell and damnation: oh! then they would mourne, and turne all their mirth into teares. If a traytor bee apprehended, arraigned, conuicted, and condemned to be hanged, drawne, and quartered, and looke for nothing but present death and execution, and yet should giue himselfe to eating and drinking, to carding and dicing, to ryot and reuilling: Would not all men say hee was a mad man, and out of his wits? surely this is the case of all wicked and vnregenerate men, they bee arraigned and already condemned, they want nothing but execution, and they bee euery moment in danger of Hell-fire: Alas: what cause haue they to bee merry? yea, how haue they cause to howle, and cry, and mourne for griefe, and therefore their mirth is but madnesse. Iam. 4. 9.

Seeing wee can haue no peace of conscience, nor any sound comfort, till *Vse 2.*

tell wee haue the feeling of Gods loue, and assurance of the pardon of our sinnes, let vs neuer giue any rest to our soules, till we haue repented and got some blessed perswassion of Gods loue in Christ; and some warrant from the Spirit, that our sinnes
Rom.14.17 are done away: For the kingdome of God stands not in any outward thing, but in righteousnesse, peace, and ioy in the Holy Ghost. Alas! if any of vs were condemned to death, lay in prison looking for nothing but present execution, What could doe vs good? There were then no ioy in wife nor children, lands nor liuings, meate nor musicke, no, no: vnlesse wee haue the Kings pardon wee cannot bee merry, but would contemne all these things: Euen so when a poore sinner is arraigned and coudemned in his owne conscience for sinne; hath no feeling of Gods loue and mercy for pardon of it, how is it possible that hee should haue one dramme of ioy till the Lord in mercy seale vnto his poore

poore ſoule a generall pardon by his ſpirit, dipped in the bloud of Chriſt Ieſus. Well then, let vs neuer bee at peace, nor giue any reſt vnto our ſoules till wee haue got ſome comfortable perſwaſion of Gods mercy for the pardon of our ſinnes.

That the bones which thou haſt broken may reioyce.

THeſe words containe in them the ſecond part of this verſe: And it is as much, as if the Prophet ſhould haue ſaid: O Lord I entreate thee for Chriſt Ieſus ſake to forgiue mee my ſinnes, and giue mee the bleſſed aſſurance of the ſame in my ſoule and conſcience, that ſo feeling and finding that thou art reconciled, and haſt pardoned my ſinnes; my ſoule is wounded and ouerwhelmed with griefe and ſorrow, as my very bones and moſt ſtrong parts are waſted and conſumed, and my ſtrength

2 Part of the verſe.

ſtrength decaied, may bee reſtored, cheered vp and gladded.

By this ſpeech he would ſhew his extreme griefe and ſorrow for his ſinnes, which was ſo extreme, that it waſted and conſumed his ſtrength, dryed vp his bones, ſpent his marrow.

Pro. 8. 14. Pſ. 32. 3. 4.

Doctr. 5. No ſorrow in the godly like the ſorrow for ſinne:

Hence we ſee that there is no ſorrow in the heart of Gods children, like that ſorrow which is for ſin, and offends our moſt gracious God and mercifull Father. Great is the griefe of an husband that looſeth a kinde and vertuous wife: And who can expreſſe the ſorrow of a father or mother, for the death of their deere and onely child? But yet all the ſorrow in the world is not like that ſorrow and griefe of heart for ſinne: This will wound the conſcience, cauſe weeping and wailing, and great heauineſſe, it will euen weaken the body, and ſtrength of nature; and if it bee of any continuance, it will waſte the bones, and conſume the fleſh.

When

when I held my tongue, my bones consumed.

Lam. 16. 2. 5. 2. 11. Pſal. 22. Pſalm. 6. 2. Pſal. 38.

And the reaſon is this, becauſe a poore ſinner being wounded in conſcience for ſinne, and not feeling the loue and mercy of God for pardon, he ſee nothing but hell, nothing but damnation and the wrath of God, which is a fearefull thing: for this cauſeth torments, and feares, and terrours, and makes euen an hell in a wounded conſcience: And of all plagues and iudgements what is more terrible and fearefull then to ſee the heauy weight and burthen of Gods anger, which is inſupportable? For as *Salomon* ſaith: *A man may beare his ſickeneſſe and infirmity, but a wounded Conſcience who can beare?* Againe, *It is a fearefull thing to fall into the hands of the liuing God.*

Pro. 18. 14.

Heb. 10. 31.

Vſe 1. Seeing this is the wofull fruite of ſinne, that it thus wounds the conſcience, and waſteth the fleſh, and the bones, wee ſee how God hateth ſinne, euen in his deereſt children,

dren, ſo as if they will needs ſinne and rebell againſt God, they muſt feele the wofull ſmart of it. And therefore let vs aboue all things ſhun it, auoid it, nor dare to commit it: Oh! it will coſt thee deere, it will make thy heart to ake, it will breed thee much woe and miſery in ſoule & body.

Vſe 2. Wee ſee the miſerable blockiſhneſſe of all carnall men and women, who are not aſhamed to ſay, that they had rather deale with God then with men for ſinne; but alas, they neuer knew nor felt the weight of ſinne; but if God ſhould once open their eyes, and let them ſee their ſinnes, and feele the weight of his anger for them, Oh! then they will confeſſe it is a fearefull thing to fall into the hands of God. *If hee be angry* (ſaith *Dauid*) *bleſſed is the man that truſteth in him.* Pſalme 2.

Vſe 3. Let vs learne that it is not ſome light ſorrow, or ſmall ſigh, or Lord haue mercy on mee, will ſerue for our ſinnes againſt God. No, no, let vs

vs labour to be humbled more deeply for our ſinnes, ſeeing by them wee offend a moſt mercifull God: yea, if it were poſſible, to ſhed euen teares of bloud for our ſinnes; for all were little enough to expreſſe that griefe for ſinne wee ought to haue.

Which thou haſt broken.

THat is, which thou, O Lord, my God, in iuſtice haſt inflicted vpon me for theſe my great and heynous ſinnes.

Hence behold, that God is moſt righteous and iuſt in puniſhing and correcting the ſinnes of men, hee cannot winke at ſin in any man, no not in them that bee deere and neere vnto him, in his moſt holy ſeruant *Dauid*, a man after his owne heart, a holy Prophet of the Lord, yet if hee rebell and play the wanton, he is ſure to bee whipt for it, as heere in this place: ſo when hee numbred the

Doctr. 6. There is no reſpect of perſons with God.

1. Sam. 24. Eſay 39. Math. 23.

the people, ſo *Hezekiah*, *Ieruſalem* the holy Citty: yea, if the Son of God which had no ſinne, take but our ſinnes vpon him, hee muſt bee puniſhed, the Iuſtice of God will ſeize vpon him. And the reaſon of this is manifeſt; becauſe God doth ſo hate ſinne, that hee cannot winke at it in any.

Vſe 4. If the Lord doe ſo ſharpely and ſeuerely puniſh ſin in his deereſt children, whom hee loues beſt: Oh! then what will hee do vnto thoſe that are his enemies? *If to the greene Tree, what to the dry*? If Iudgement begin at the houſe of God, Oh! then what ſhall be the end of thoſe that obey not the Goſpell of God? If God doe ſo ſeuerely handle his owne people, then much more the wicked.

1. Pet. 4. 17
Ier. 25. 29.

May reioyce.

Doctr. 7. Pardon of ſin brings true ioy.

HEnce wee learne that there is wounderfull ioy & gladneſſe in the hearts of thoſe who haue the pardon

pardon of their ſinnes, it is matter of endleſſe comfort to feele the loue of God in a mans ſoule; to knew God to bee my gracious Father, Ieſus Chriſt to bee my Redeemer, and the Holy Ghoſt to bee my Comforter, it is matter of endleſſe comfort. *Bleſſed is hee whoſe wickedneſſe is forgiuen, and whoſe ſin is couered.* Pſal. 32. 1. Againe, *The kingdome of God ſtands not in meate and drinke, but in righteouſneſſe, peace, and ioy in the Holy Ghoſt.* Ro. 14. 17.

We learne hence that ſuch as continue in any knowne ſinne vnrepented of, cannot looke for peace from God, for where goes ſin there goes the curſe, *Eſay* 48. *There is no peace to the wicked:* God doth euen wage war, & enter into a combat againſt all impenitent ſinners: This the Prophet ſpeaketh, *Pſal.* 7. God doth whet his ſword, bend his bow, and make it ready againſt the wicked: And therefore if wee want this, and haue not the feeling of Gods loue, and aſſurance of his mercy for the pardon of our ſinnes, Oh then let vs labour *Vſe* 1.

for it, vſe all meanes to attaine vnto it, pray for it, begge for mercy, and giue no reſt vnto thy ſoule till thou haſt it; and if thou haſt it, Oh then make much of it, looſe it not though thou mighteſt gaine a Kingdome: for all the world will not affoord one dram of ioy and comfort without it, and take heed of ſin, which will driue it away, dim it, and damp it, and depriue vs of the feeling of it.

Vſe 2. Wee ſee that vngodly men doe offer great wrong vnto the children of God: Oh! ſay prophane beaſts and Atheiſts, theſe Profeſſours, theſe Puritanes, they are alwaies heauy and dumpiſh, there is no comfort, no ioy, no mirth in them, they are alwaies ſad and heauy. Thou lyeſt like an Atheiſt, they haue more ſound Ioy, and Chriſtian Mirth in one houre, then the curſed Atheiſts of the world haue in a yeare. Yea, who ſhould be merry, if the children of God bee not merry? Who can reioyce more then hee that is the childe of God, that feeles

feeles Gods loue in his ſoule, is a member of Ieſus Chriſt, and to whom there is no feare of condemnation. Rom. 8. 1.

It is true indeed, in regard of our ſinnes and euils, wee haue cauſe to mourne and lament: yea, to weepe, if it were poſſible, teares of bloud: but in regard of Gods mercy, in that wee bee reconciled to God, deliuered from Death, Hell, and Damnation, by the Death and Merites of Ieſus Chriſt, in whom wee beleeue, wee can bee merry; yea, reioyce in all eſtates, in ſickneſſe as well as in health, in pouerty as plenty, in priſon as in liberty. Looke on *Peter* in priſon, *Paul* in his chaines: whereas wicked men haue onely a carnall and worldly ioy in their friends, riches, honors, pleaſures, and delights, if theſe be gone and loſt, all their ioy lyes in the duſt, then they bee dumpiſh, heauy, and ſad; no ioy then, no reioycing, but a knife, an halter, a pond.

So that by this wee ſee a cleare

and notable difference betweene the ioy of wicked men, and the ioy of Gods children: the ioy of wicked men it is carnall, and worldly, and earthly, the ioy of Gods children is ſpirituall, inward, and heauenly: theirs is onely in time of proſperity; but the ioy of Gods children is durable, permanent, laſting for euer in life and death; whereas the ioy of wicked men ends in death, if not before.

Verse IX.

9 *Hide thy face from my ſins & blot out all mine iniquities.*

Dauid can no way haue peace till his ſins be pardoned.

IN theſe words *Dauid* doth the third time renue his former petition, and ſuite vnto God for the pardon of his ſins, as one wonderfully amazed and caſt downe in the ſenſe and feeling of Gods anger for his ſinnes.

And

Parts of the verse.

And the requeſt hath two parts. Firſt, becauſe hee had prouoked the Lord to anger, and was in danger of his diſpleaſure, hee entreates him to hide away his angry countenance from beholding his ſinnes. As if hee ſhould haue ſaid; O Lord I haue cõmitted great and grieuous ſinnes in thy ſight, and giuen thee cauſe to bee angry with mee: But Lord I beſeech thee caſt away my ſinnes out of thy ſight, looke not on them, neither call them to account, but put them cleane out of minde. 1

Secondly, he intreates the Lord to blot them out of his book of remembrance; alluding to them that keep a booke of debt, who write all downe that is owing vnto them, and in token all is diſcharged, blot and croſſe the book: So he requeſts the Lord to croſſe the booke of debt, becauſe hee was not able to pay the debt, therefore hee requires that hee would in the bloud of Chriſt bee content to blot the booke. 2

When as *Dauid* prayes to God that

that hee would turne away his face; that is, that hee would not call his ſins to mind to puniſh them, but forget and forgiue them; and as it were caſt them behind his backe, as men vſe to doe with things they will not remember. Hence wee learne, that there is nothing ſo fearefull to a poore diſtreſſed ſinner, as is the terrible anger and frowning countenance of the moſt righteous God, which if a man beholds, & feeth the Lord to frowne vpon him, it is impoſſible that all the creatures in heauen and earth ſhould giue him any comfort: no, *Dauid*, a King, being in danger of his iuſt anger for ſin could haue no ioy nor comfort till hee was reconciled to God, and did behold his louing countenance, turned towards him in and by the meanes of Ieſus Chriſt.

Doctr. 1. Gods anger moſt fearefull to the godly. 1. Cor. 10. 5. Pſal. 5. 5. Pſal. 45. 7.

And no maruell though the Prophet intreat the Lord to turne away his angry face: for the anger of God is moſt terrible, yea, more heauy then if a Mil-ſtone, yea heauen and earth

earth ſhould bee laid vpon a mans ſoule, for as *Paul* ſaith, *If God be with vs, who can bee againſt vs*: ſo if hee bee againſt vs who can be with vs: *It is a fearefull thing to fall into his hands*. And if the wrath of the King bee as the roaring of a Lyon, how much more is the wrath of God to bee feared, who can caſt both body and ſoule into hell. Rom.8.31. Heb.10.30 Math.5.

Yea, ſo long as the children of God inioy his fauour, ſee his louing countenance, they are able to ſuffer much, though men torment them, perſecute them, raile on them, they can indure much miſery: but if once they looſe the feeling of Gods loue, and ſee his angry face and frowning countenance turned towards them; Oh then nothing can comfort them till they obtaine his fauour againe. How many things did *Iob* ſuffer without impatiency, yea the loſſe of all hee had, ſo long as he felt the louing coũtenance of God towards him: but when he ſeeth the Lord to arme himſelfe like and enemy and like an angry Iob 13.

God then hee was no longer able to
Pſ.6.1.2.3. indure, and what can be more terrible to a poore ſinner then to wraſtle with the anger of God, thē which nothing is more fearefull, and this can euery childe of God teſtifie in his owne conſcience by experience, feeling the heauy weight of Gods anger.

Vſe 1. Seeing it is ſo terrible and fearefull a thing for men to prouoke the Lord to anger, and to ſee his angry and frowning countenance: this condemnes that blockiſhneſſe and ſenſeleſſeneſſe in moſt men and women, who though they do nothing but ſin againſt God daily, & ſo prouoke him to anger and wrath againſt them, yet doe not ſo much as ſay, *Alas, what*
Ier.8.6. *haue I done*? though they lie ſmoking vnder the heauy wrath of God to bee deſtroyed for their ſinnes. Men feare the anger and frowning face of great Men, eſpecially of the Prince: but hard-hearted ſinners feare not the anger of the eternall God. Well, let all rebellious and ſtiff-necked ſinners remember what Chriſt ſaith: *Feare*

not

not him that can kill the body and can do no more, but I will tell you whom you ſhall feare, feare him that can kill both body and ſoule, and can caſt them both into hell-fire, feare him.

Becauſe nothing moues the Lord to anger, and to bee diſpleaſed with men and women but ſinne, therefore let vs aboue all things ſhun ſin, not dare to rebell againſt God, and prouoke his anger, *your ſinnes haue made a ſeparation.* Oh then take heed of ſin: and if thou wilt ſinne, bee ſure thou ſhalt find & feele the anger of God, and if thou wouldſt eſcape the anger, which is ſo terrible, take heed of ſin. We ſee men be too-too carefull to ſhunne ſuch things as offend great perſons and procure their diſpleaſure, for feare if they take a pinch againſt them, they turne them out of their farmes, rack their rents, &c. O then feare to offend God, who will reiect and caſt thee off for euer, and increaſe thy iudgement. *Vſe 2.* Eſay 59. 2.

If we haue ſinned, and therby prouoked the Lord to anger by our ſins as *Vſe 3.*

as *Dauid* did, and feele his diſpleaſure and ſee his frowning countenance: Oh then let vs giue no reſt to our ſoules till we be reconciled vnto him, till wee obtaine mercy and fauour at his hands: for ſo long as wee ſee his anger & his frowning countenance: alas! we can haue no peace nor comfort in the world. If a man ſhould haue the fauour of all men, great and ſmall, Nobles, Lords, &c. yet if the King hate him, and cannot abide to heare of him, what can all this doe him good? So, if a man had the fauour of all men and Angels; yea, if it were poſſible, all the things on earth ſhould ſeeke to vphold a man, yet if God be angry and diſpleaſed with him, his anger would cruſh him in peeces. Well then, when wee ſinne againſt God, and ſo prouoke him to anger, let vs vſe all means to obtaine his fauour, let vs repent of our ſins, be humbled for them, acknowledge and confeſſe them, let vs pray for pardon, and intreat the Lord to turne away his face & angry countenance.

And

And as we see if a man offend a great person, hee will ride and runne night and day, send gifts, make friends, and all to obtaine his fauour againe: euen so much wee seeke for the fauour of God. And as *Absolom* hauing sinned against his father, sent *Ioab* and the woman of *Tekoah* to get his pardon, and to appease his fathers anger: so must we seeke to Iesus Christ to bee our Mediatour to turne his Fathers anger from vs. 2.Sam.14.

Lastly, seeing the anger of God is so fearefull a thing, and so vnsupportable, and the louing fauour of God is life it selfe; Oh then let vs make much of Gods louing countenance, & do nothing in word or deed that may turne his mercy and louing fauor from vs, but vse all good meanes possible to continue the same, for if wee loue him, hee will loue vs: if wee honour him, hee will honour vs. *Vse* 4.

Hide thy face from my sinnes.

That is, pardon them, and do not call

call mee to accompt to puniſh mee
Pſal. 90. 8. for them, *Moſes* ſaith; *Thou haſt ſet our miſdeeds before thee, and our ſecret ſinnes in the ſight of thy countenance*: that is, the Lord beheld their ſinnes, that ſo hee might puniſh them for them: ſo when the Lord hideth his face from our ſinnes, it is all one as to pardon them: when a man caſts a thing behind his backe, or turnes his face from it, it is a ſigne hee would
Eſa. 39. 17. forget it, and not remember it: *I will put away your ſinnes, & ſcatter them like a myſte*: and we know that miſts that appeare a little time, are by and by ſcattered and gone: *Hezechiah* confeſſeth, *That God did caſt all his ſinnes behind his backe*: Alluding to men, who when they purpoſe to forget, or not to remember a thing,
Mich. 7. 19. turne their backes on it, Againe, *I will caſt all their ſinnes into the bottome of the ſea*: Alluding to *Pharaoh* that wicked man whom God drowned in the bottome of red ſea. And thus wee haue the meaning of the words.

Heere

Heere we see how, and after what manner the Lord pardons our sins; namely, when hee doth forgiue and forget them, turne his face from them, hath no purpose to remember them, or to punish vs for them, and in a word, when hee doth vpon our true Repentance, for the merites of Christ esteeme sinne as no sinne, or though it had neuer beene committed, when hee couers them or imputeth them not vnto vs.

Doctr. 2. Note how God pardons sin.

Pſ. 32. 1. 2.

Seeing the Lord forgiueth sinne after this manner, and euen he doth in mercy forgiue and forget our sins, puts them out of his remembrance, cast them behind his backe, and will neuer call them to minde any more. Heere is matter of endlesse comfort to distressed soules; if thou hast once repented of thy sins truely, and beene assured of Gods mercy for the pardon of them: thought thou maist remember them, and thy conscience accuse thee for them, as *Iob* and *Dauid*, who were troubled for the sinnes of their youth, yet

Vſe 1.

Pſalme 25.

yet, I say, though thou shouldest remember them, God will neuer remember them any more to Iudgement, or condemnation, to plague or to punish thee for them: hee casts them cleane out of his minde, and turnes his face from them, and therefore if hee once pardon sinne, hee pardons it for euer; *For the decree & councell of God is vnchangeable*, hee alters not, and therefore if once hee giue pardon for sinne, hee neuer reuokes it, but loues to the end: *The gifts of God are without Repentance.*

Rom. 11. 29

Vse 2.

Seeing the Lord in pardoning of sinne doth turne his face from them, forgets them and forgiues them, and will neuer speake of them, nor call them to minde any more, wee learne hence in pardoning of wrongs and iniuries done to vs, to imitate the example of God our heauenly Father, to pardon them, so as wee neuer call them to minde againe, that wee forgiue and forget all wrongs and iniures; trample them vnder our feete. But it is a common speech of many

many vngodly men and women, if men doe them any harme, they will forgiue them, but they will neuer forget them: and accordingly ſo they deale, though for a time they can ſhew a ſmooth countenance and giue faire words, yet if euer they get them in their danger, they will fetch them ouer, they will ſhew their ſpleene and malice, and powre out all their poyſon: But let all ſuch take heed; for how can they ſay, *Forgiue vs our treſpaſſes, as wee forgiue them that treſpaſſe againſt vs?* and yet doe not forgiue and forget wrongs. If the Lord ſhould deale thus with vs, hee ſhould confound vs: for God is prouoked of vs euery moment, and wee are indebted vnto him tenne thouſand talents, yet he is intreated of vs, and he is reconciled vnto vs: Ought not wee therefore to forgiue one another after his example. This is the reaſon vſed by the Apoſtle *Paul*, *Coloſſ.* 3. 12. 13. *Now therefore as the Elect of God, holy and beloued put on the bowels of mercy, kindneſſe, humbleneſſe of*

of minde, meekenesse, long-suffering, forbearing one another, and forgiuing one another: if any man haue a quarrell to another, euen as Christ forgaue, euen so do yee. It were woefull with vs, if God were not ready to forgiue; for we finde our selues read to offend, and our sinne vnpardoned is sufficient to make vs condemned.

The second branch of the Petition is in the end of the verse in these words.

And blot out all mine iniquities.

2 Part of the verse.

THat is, blot them out of thy Booke of Accompts, and that Bill and Debt-booke wherein they seeme to bee written; for so much the speech imports: The Prophet alluding to men that keepe Bookes of Accompts, wherein they write all their debts: euen so the Lord hath, as it were, his Booke of Accompt, wherein are registred all the sinnes of

of men and women, when, and where, and how soeuer committed.

Then hence wee learne that all our sinnes are knowne to God: hee hath them all, as it were, written downe in a Booke of Accompt, and vnlesse they bee blotted out in this life, they shall all one day be called ouer, euen at the day of Iudgemen, *The Booke shall bee opened*, and euery mans conscience shall bee as a Bill of Indictment to accuse and condemne him. This is that which is told by the Prophet *Ieremy*, chap. 17. *The sinne of Iuda is written with a penne of yron, and the point of a Diamond.* And *Iob* hath it, *Thou hast sealed vp our sinnes in a bag.* By all which places it appeareth, that all our sins are knowne to God, as perfectly as if they were noted in a Booke, and vnlesse wee repent, they shall all one day bee called ouer and laid to our charge, when our Bookes shall be opened.

Doctr. 3. All our sinnes knowne to God.

Reu. 20.

Seeing all our sinnes are well knowne to God, and the Lord hath them all, as it were, written

Vse 1.

downe a Booke, and this Booke ſhall one day be opened: and if our ſins be not blotted out before death come, and this debt be not cancelled, then they ſhall bee brought to light, and wee ſhall be caſt into priſon till we haue plaid the vttermoſt farthing. Then wee ſee it ſtands vs all in hand, while we liue, to labour to haue this Booke cancelled, that our ſins may be put out, and all our debts croſſed: for if they bee found vncancelled at death, and the day of Iudgement, if they bee found then vpon Records, ſurely then it is too late to looke for mercy, and therefore it is a matter of endleſſe moment, which wee are all moſt carefully to thinke vpon, that this Booke may bee croſſed and our ſinnes cancelled, that ſo wee bee not in the great day of the Generall Iudgement called to an account for them.

But how might wee doe that wee might haue our ſinnes blotted out? wee are not able to pay the debt: Wee owe the Lord tenne thouſand

tallents,

tallents, and cannot pay one penny: what shall wee doe to haue the debt payed?

To this I answere, The Lord is like a mercifull Creditour, if his Debtour bee not able to pay, let him confesse the debt, and hee will aske him no more, but will willingly pardon all. So the Lord God, seeing wee are by no meanes able, of our selues, to pay the debt, yet if wee confesse it, and desire pardon, bee will forgiue it: And yet because hee is iust, as hee is mercifull; therefore hee must needes looke for this, that his Iustice should bee satisfied, and that is done by the meanes of Iesus Christ, hee is become our surety, he is content to take our debt on him, to become pay-maister, and so when nothing else could do it, hee was content to suffer death, euen the cursed death of the Crosse, and to blot out our sinnes by his owne heart bloud.

So then wee see the meanes how our sinnes are blotted out; namely,

when wee doe repent of them, bewaile them, bee humbled for them, leaue and forſake them, lay hold on Ieſus Chriſt, and apply vnto vs his death and paſſion, then by the bloud of Chriſt all our ſinnes are done away.

VERSE X.

10 *Create in mee a clean heart, O God, and renew a right ſpirit within mee.*

Dauids new Petition

Dauid hauing hitherto craued at the hands of God pardon of his ſinnes, doth here put vp a new petition to God; namely, for regeneration, or the new birth, that God would caſt him in a new mould, and make him a new man: And that God would in mercy go forward with that bleſſed

ſed worke of Sanctification begun by his Spirit, and now interrupted by his ſinnes.

Our reconciliaton with God ſtands in two parts. Namely, pardon of ſinne and regeneration: And *Dauid* hauing in the former Verſe prayed for grace and mercy, that God would haue mercy vpon him, pardon all his ſinnes and waſh them allaway in the bloud of his Sonne. Now hee doth beg for regeneration and encreaſe of the bleſſed worke of ſanctification, which is begunne and continued by the holy Spirit of God: for though the Lord ſhall pardon ſinnes paſt, yet if hee giue not power againſt ſinne in time to come, we ſhall marre all quickly, and commit either the ſame againe, or elſe ſome greater ſinne: therefore hee craues power againſt ſin in time to come, that hee may not fall into the like againe.

In this tenth verſe there bee two things to bee conſidered: Firſt, hee craueth a ſanctified heart, becauſe

Parts of this verſe two.

till the heart be pure, no good motion can proceed from thence, no more then ſweete water from a bitter Fountaine; ſecondly, hee prayes for the renewing of the worke of grace, or new birth, and ſanctification, which hee had by his ſins hindered, yea greatly interrupted, that ſo his foule and filthy heart being renued and ſanctified, thence might proceed good affections, and holy actions, with continuall and conſtant obedience.

Doctr. 1. Iuſtification and Sanctification go together.

Whereas the Prophet ioynes this petition of Sanctification vnto the former of Iuſtification, wee learne, that theſe two graces of Gods Spirit, Iuſtification, pardon of ſinne, and Sanctification, a godly life and conuerſation, are ſo knit and vnited together, that they can not be ſeperated; ſo as no man is truly iuſtified by faith in the bloud of Chriſt, but he is alſo ſanctified by the Holy Ghoſt: no man can haue the pardon of his ſins, but he muſt become a new creature in Ieſus Chriſt. And this appeareth

reth plainely by the Apoſtle S. *Paul*, *Rom.* 5. treating of Iuſtification, and *Chap. 6. verſ.* 4. 5. intreating of Sanctification, hee ſhewes that theſe two go euer together: ſo as he that is not ſanctified, is not iuſtified; and he that is not regenerate and borne anew by faith in Ieſus Chriſt, and the worke of the Spirit cannot haue the pardon of his ſinnes.

Seeing Iuſtification, and pardon of ſins, and Sanctification, and newneſſe of life, cannot be ſeuered in the children of God, no more then fire and heate: then men had neede to take heed leſt they deceiue themſelues while they ſay, *God is mercifull, and they hope all their ſinnes are pardoned in the bloud of Chriſt.* But vnleſſe thou be truly ſanctified, vnleſſe thou bee a new creature in Chriſt Ieſus, thou canſt haue no aſſurance of the Iuſtification and pardon of thy ſins: & therefore if thou liue in ſin, delight in ſin, no change, no new birth, no reformation of thy hart & life, certainly thou haſt no pardon of thy ſinnes *Vſe* 1.

as yet, and thy hope is but a foolish and vaine fancy of thy owne braine.

Vse. 2. Hence wee learne to try the assurance of our saluation, by the fruit of our Sanctification; for hereby wee may assure our selues, that wee are iustified, if wee leade a sanctified life. If wee haue our conuersation in holinesse, wee shall haue in the end euerlasting life, 2. *Timoth.* 2. 19. the Apostle sheweth there, that the foundation of the Lord stands sure, so that the Lord knoweth who are his. He sheweth also how wee shall know that we are the Lords; euen by this, Euery one for his owne assurance must depart from iniquitie: and this is confirmed by that of S. *Iohn*, *Iob.* 1. 6. 7. *If wee say wee haue fellowship with him, and walke in darkenesse, we lie, and do not the truth.* O then! as wee glory in the name of Christians, and would be accounted Christs, let vs be carefull to bring forth the fruits of Christians, and to leade a sanctified life: for God hath ioyned these two together, so that not all the wit and policie

cie of man whatsoeuer, is able to seperate them.

Create in mee a new heart.

TO create, is to make a thing of nothing, as *God created the world*: that is, he made all things of nothing. Hence then learne, that it is as great a worke to create a new heart, and so to saue a sinner, as to create the whole world of nothing; yea in some respects it seemes harder: For in the creation of the world, the Lord but spake the Word, and all was made, there was no hinderance, no resistance or opposition: but in the creation of the heart a new, there are many lets and hinderances. First, within a man, euery man is an enemy to his owne saluation; and the flesh resists this work: againe, the diuell doth labour to hinder by all meanes possible, so blessed a worke.

Gen. 1.1. *Doctr.* 2. Repentance is a new creation.

Yea, and besides that, it is a great worke to create in a men a new heart: It

It is alſo a worke of great difficulty, not accompliſhed without great labour and paine, and therefore is it called a Birth, a Death, a Circumciſion; ſo then, euen as no birth, no death, no cutting off of the fleſh, can bee without paine and ſorrow: So the conuerſion of a ſinner is not wrought without paine and ſorrow. The Infant is not deliuered out of it mothers wombe without paine; and doſt thou thinke (O man) to part with ſin which is in thee, was conceiued with thee, and which ſince thy birthday, vnto this preſent, thou haſt nouriſhed with ſuch delight, and not to taſte of paine in thy new birth? no aſſuredly it will not bee, but it will coſt thee much ſorrow, many a ſigh, yea and teares themſelues before thou haſt the ſame wrought effectually in thee.

Vſe 1. Seeing it is ſo hard a thing to haue a new and ſanctified heart, euen as to create the whole world, then we had need to take the greater paines about it, to vſe all meanes that God hath appointed:

appointed: namely, the word Preached, the Sacraments, Prayer, Meditation in the Law of God, and to cry vnto God for the same continually. Ioh.17.17. Acts 15.9.

Wee see that there is nothing in man of himselfe that is pleasing vnto God, for *Dauid* prayes to haue a new heart created in him; and therefore there is no will nor motion in any man of himselfe to please God, all must bee new; yea till the heart bee created a new, and sanctified, it is a sinke of sinne and all vncleanesse, full of poysoned lusts and concupiscence, and therefore no freedome of will to any thing that is good, till God create this new heart. *Vse 2.*

Seeing *Dauid* prayeth to God to create a cleane heart within him, it must admonish vs all to looke vnto our hearts that they bee cleane: for it is the fountaine of all life and motion. Now such as the fountaine is, such will the water bee, such as the roote is, such will the fruite bee: and if thy heart be euill, it will send forth filthy *Vse 3.*

filthy lusts and desires. And as our
Mat. 15.29 Sauiour saith: *Out of the heart commeth euill thoughts, murthers, adulteries, theft, false testimonies, slanders: these are the things which defile the man.*
Luke 8. Oh! then let vs looke vnto our hearts, and labour for sanctified hearts, intreate the Lord to create them in vs, and to take away our stony and corrupt hearts, and giue vs good and honest hearts, sanctified by his Spirit; for looke how our hearts bee, so will our thoughts, words, and works be: a good heart will haue good words, and good deeds; but a stinking and corrupt heart will send forth vile and filthy words and workes.

Quest. *Quest.* Doth *Dauid* desire no more but a cleane heart? hath hee no care of his words and of his actions, of his outward life and conuersation?

Ans. *Ans.* Yes verily, *Dauid* though he names but the heart, yet vnderstands the whole man, both outward and inward: but because that is the fountaine of all, therefore he names that:

and

and if the heart be pure, it will make the whole man good: for the heart of man is like the great wheele of a clocke, it is the first mouer either to good or ill.

Hence marke, that in true sanctification, where the worke is truely wrought, it is not onely outward in word and deed, but it is inward, and of the whole man, both body and soule, heart, will, iudgement, affection, conscience, words, and workes. *The God of peace sanctifie you throughout*: So that the minde, which by nature is full of blindnesse and ignorance, is inlightned with the true knowledge of God, reuealed in his Word, the will flyeth euill, and embraceth that is good, the affections are purged from rebellion: yea, euery part and faculty, both of body and soule is sanctified: *So that as wee haue giuen vp our members seruants of vnrighteousnesse to worke sinne: Now they become seruants of righteousnesse to holines*: Yea the body is now a fit Temple of the holy Ghost, fit to performe all

Doct. 3. True Sanctification is neuer in part.

1. Thess. 5. 23.

Rom. 6. 19.

all dutie to Gods glory, and the edifying of our brethren. And therefore this must be remembred, that he which is truely sanctified, is wholy sanctified throughout, in soule and body.

Vse 1. This shewes thousands in the world to bee in a miserable case: for (alas) they seeme to be religious, and yet are not truely sanctified, for they liue in some sinne or other with *Herod*, they nourish in their bosomes many sinfull and rebellious lusts and desires. Well, if thy tongue bee not sanctified to cease from ill words, and to speake well, if thy hands, or eyes, or eares, &c. if thou be not sanctified throughout, in enery part, there is no true work of grace, no sound sanctification, for where it is truely wrought, there will bee a change in all parts and power of soule and body.

Mark. 6.2.

Note this well.

Iames 1.

Vse 2. Let vs labour to be assured of this blessed worke of Sanctification, in that wee finde our selues purged throughout our mindes, will, affection,

on, reaſon, conſcience, tongues, hands, feete, that we deny any ſeruice to ſin and Sathan, and do willingly conſecrate all to God: For if we keep one part, and neglect another, it will not boote vs no more then to ſet a ſtrong defence at one place of a Caſtle, and to neglect the reſt, or to ſhut one gate, and let the reſt ſtand open.

Now that wee may the better diſcerne our eſtate, whether the ſound worke of grace bee wrought in vs, or no, and whether God hath ſanctified our hearts truely or not, wee ſhall know it by theſe three fruits of Sanctification, which are euer found in all them that bee truely ſanctified.

Notes to know whether this change is wrought in vs or no.

First, a deteſtation and earneſt loathing of our former ſins, in which wee haue delighted & taken pleaſure in, with an hearty loue of righteouſneſſe and holineſſe, and newneſſe of life: ſo as wee are loath to offend God in any thing, and are moſt carefull to pleaſe him in all things, when as wee cary a purpoſe not to ſin, but can ſay;

Rom. 7. 22. *I delight in the Law of God in the inward man*, though we fall by the infirmity of our owne flesh.

2 Secondly, when wee finde in our selues that from this loue of that is good, and hatred of euill, we find an earnest desire in our hearts to embrace the one and to flye the other: so that from this desire there arises a setled purpose in heart, and a carefull endeuour in life to mortifie our corrupt nature, to subdue the flesh, and in time to come to frame our liues in all things according to the rule of Gods holy word: and that we not onely desire this, but vse all blessed meanes, Word, Sacrament, Prayer, Meditation to performe it.

3 Thirdly, another fruite is this: namely, when as wee finde in vs this desire (to do well, and purpose, and hearty endeuour to kill sinne, and to liue to God) is hindred by our spirituall enemies, the diuell, world, and the flesh, that then wee finde a griefe of heart, a spirituall combat betwene the flesh and the spirit, whereby wee striue

ſtriue & ſtruggle to preuaile againſt our ſpirituall enemies, and to ouercome them: then there is wonderfull peace of conſcience, and ioy in the Holy-Ghoſt.

Vſe 2.

Well then, let all men try themſelues whether God hath by his Spirit truly wrought the worke of Sanctification, or not. Firſt, doeſt thou hate thy former ſins, and loath them as bane and poyſon, yea, as the diuell himſelfe? and doth thy heart loue good duties, holy and righteous, which before thou foundeſt bitter? Secondly, doeſt thou deſire and indeuour to kill thy corruptions, to ſubdue and mortifie thy luſts and deſires? and doſt endeuour to frame thy life according to the rule of Gods word, and makeſt that thy ſole guild? Thirdly, doſt thou grieue at thy faults and infirmities, ſhunneſt the occaſions of ſin, and doſt wreſtle againſt all the temptations of Sathan? and doſt thou reioyce in nothing more then to preuaile and get the victory? Theſe bee good ſignes

and fruits of Sanctification, but bee they wanting, thou cast not bee assured thou art truely sanctified, or hast any true worke of grace, as yet, wrought in thy heart.

O GOD.

Doctr. 4. God the Author of Sanctification.

1. Thess. 5. 23.

Iohn 1. 13.

HEence we learne who is the Authour of this worke of Sanctification: namely, it is the proper worke of the third person in Trinity, the holy Ghost, he doth sanctifie the Elect: *The very God of peace sanctifie you throughout.* The faithfull are begotten, *Not of flesh and bloud, nor of the will of man, but of God.*

This worke of Sanctification cannot flow from our parents: *For who can bring a cleane thing out of filthinesse:* The new birth is not of bloud, nor of the will of the flesh, nor of man: but of Christ, who 1. *Cor.* 1. 30. *Is made vnto vs sanctification. Col.* 1. 19. *In him are hid all the treasures of it. Ioh.* 1. 16. *Of whose fulnesse we receiue grace for grace.*

Againe

Againe it is ſaid: *A new heart will I giue them, and a new Spirit will I put into them: And I will take away their ſtony hearts, & giue them hearts of fleſh,* God the Father ſanctifieth in giuing his Son Chriſt vnto vs: ſo Chriſt ſanctifieth in waſhing vs from our ſins in his bloud: and the Holy Ghoſt in applying Chriſt Ieſus his death and reſurrection to vs: And thus the worke of Regeneration, or Sanctification, is by God alone wrought in the Elect. Eze. 36. 26

Well then, this ſhewes that man hath no freedome of will in heauenly things pertaining to Eternall Life: but all is of God, faith, ſaluation, life eternall, all comes from God; and therefore let vs vſe all good meanes appointed of God, and ſeeke this at his hands, who alone can and will do it. *Vſe.*

Now followes the ſecond part of the verſe: *And renew a right Spirit within mee*: Wherein *Dauid* craues grace from God to become a new creature; & withall that God would 2 Part of this verſe.

inable him by his ſpirit to be faithfull and conſtant in time to come, and therefore requires of God a ſtable ſpirit, a firme ſpirit: that is, not onely a conſtant purpoſe to walke vprightly with God, but power and ſtrength from his Spirit to become faithfull and conſtant, as fearing his owne weakneſſe, if the Lord ſhould leaue him to himſelfe: For as God giues grace to obey, ſo he muſt giue grace to perſeuer. As if hee ſhould haue ſaid: O Lord! thou haſt begun this bleſſed work of regeneration and new Birth, by thy holy Spirit: But I, like a ſinfull wretch, by ſin and rebellion haue hindred the ſame, and broken off the gracious worke of thy holy Spirit: Now I beſeech thee, O Lord, lay to thy hand againe, & afreſh begin to renew the work of thy Spirit, euen the bleſſed worke of new Birth; and withall grant that in time to come, I may be ſtrengthned in the inner man by thy holy Spirit, and may bee made thereby firme and conſtant to continue; yea, to grow and

and hold out to the end in holy obedience.

Marke that *Dauid* acknowledgeth he had broken off the worke of God his Spirit in him, and interrupted the same, and hindred the worke of Sanctification by his sinnes, and disobedience. And therefore wee learne that after God hath touched a mans heart to repent, and sanctified him by his Spirit, if hee sinne and rebell against God, hee doth what lies in him to cut off the worke of grace, to hinder the worke of his saluation, and breake off the gracious worke of Sanctification and new Birth; and if the Lord should leaue him, hee shold fall cleane away from grace: for the Spirit of God is glad and ioyfull when as wee are carefull to auoid all those waies which offend God, and wound our soules, when we seeke to keep good hearts, faith vnfaigned, & a good conscience; then the Spirit of God doth daily proceed with the worke of new Birth and Sanctification: but after wee shall rebell against

Doct. 5. Man by sinning, breaks off the worke of Sanctification.

God, and commit ſinne, wee grieue the holy Spirit of God, and vexe him that hee is compelled by our lewdneſſe, to leaue off the worke in the middeſt, becauſe wee ſuffer not our ſelues to bee wrought vpon; but wee will follow our owne luſts and liking: and when the Spirit of God ceaſeth to renue vs, and to beget our hearts to God, then there riſes blindneſſe of minde, ſo as wee cannot conceiue and feele the loue of God, as in *Dauid:* And then this gracious worke of the Spirit being interrupted, there ariſes griefe and ſorrow of ſoule and conſcience.

Eph. 4. 30.

Vſe 1. Well, ſeeing this is the fruit of our ſinnes, againſt knowledge and conſcience, they hinder the worke of grace and new birth, & interrupt the bleſſed worke of ſanctification, begun by Gods Spirit, and bring blindneſſe of minde, and hardnes of heart: Oh then let vs take heed of ſinne: intreate the Lord that hee would giue vs grace for euer to hide his word in our hearts, that wee might not ſinne againſt

against his Maiesty, & that hee would not leaue vs to blindenesse of mind, and hardnesse of heart; but that hee would rather continue his loue, and mercy vnto vs, and that his holy spirit would daily proceede with the blessed worke of Sanctification and renuing of our soules vnto holinesse and true righteousnesse.

So often as we bee tempted to sin, let vs remember, that if we yeed vnto it, wee shall hinder the blessed work of Gods Spirit, hinder our new Birth and Sanctification, and thereby doe what lies in our power to grieue the holy Spirit of God, and cause him to leaue off the blessed worke of Regeneration. *Vse 2.*

When *Dauid* intreateth the Lord that hee would renue a constant and stable spirit in him, he shews that he was greatly affraid of his owne weakenesse, and therefore desires strength from God to hold out and perseuer in obedience euen vnto the end: that God would by his Spirit giue him a constant purpose & continuall indeuour *Vse 3.* Good to feare our weakenes.

uour both in heart and life to doe his will: and therefore we learne from him to ſuſpect our ſelues, to feare our owne weakenes and infirmity, if the Lord ſhould leaue vs to our ſelues:

Pro. 28. 14. *Bleſſed is the man that feares alwaies, but hee that hardeneth his heart ſhall runne into all euill waies*: For ſuch is our weaknes, that we are ready to fall into the ſelfe-ſame ſin, from the which wee are eſcaped, if the Lord do but a little leaue vs to our ſelues: This doth the Prophet teach: *Pſalme 78: How oft did they prouoke him in the wildernes, and grieue him in the deſart*: Thus did *Pharaoh, Exod. 9. Chap. 27. I haue ſinned, and the Lord is righteous, but I and my people are ſinnefull*: But when the Iudgement was remoued, his heart was hardened againe, and hee continued in his ſinne: Wee ſee this in the example of the Iraelites, *Iudges* the third Chapter: They committed euill againe, and againe, they fell into idolatry, they knew it was a ſinne, yea, and they had experience of Gods

Gods ſeuerity againſt it: for all that, they fell againe into the ſame ſinne, and ſo prouoked the Lord to puniſh them. So *Hebr. 6. Many ſinne againe after the receiuing & acknowledgement of the truth.* So that except the Lord vphold and hold men backe, they will fall into the ſame ſinnes they before committed, and ſo prouoke the Lord afreſh to puniſh them.

O then let vs feare our weakneſſe; If *Dauid*, a holy Prophet, a man after Gods heart, prayeth thus, That God would ſtabliſh him with his free Spirit: that is, giue him a conſtant purpoſe and indeuour to continue in obedience, how much more haue we need to do the ſame, knowing how weake wee are, how many inticements wee haue to ſinne, how cunning the diuell is, and vſeth the world and the fleſh as ſo many enemies to fight againſt vs: Well, let vs feare the worſt, and doubt our weakneſſe, and it will make vs more carefull to ſhun ſin, and the occaſions of ſinne, for ſeldome ſhall a man fall into

into that ſinne which he doth truely feare to commit.

Vſe 4. As wee are to feare our owne weakenes, ſo wee muſt intreate the Lord, that hee would neuer leaue vs to our ſelues; but that hee would giue vs his ſtable and conſtant ſpirit; or as *Paul* prayes for, *That God would ſtrengthen vs by his Spirit in the inner man*: that wee might not onely begin well, but continue by conſtant perſeuerance in obedience all our daies: for if the Lord leaue vs, alas! wee ſhall eaſily fall flat to the ground: euen as a ſtaffe in a mans hand, ſo long as it is ſtayed, it ſtands, but if it be left alone, it fals to the ground: ſo it is with vs; and therefore let vs not preſume of our owne ſtrength or power, but ſuſpect it, and pray to God to renue his conſtant and ſtable ſpirit in vs.

Vſe 5. Heere is matter of great comfort to the children of God, that fall of weaknes and infirmity into the ſame ſinne after Repentance; and ſuch is the depth of Sathans temptations, that

that hee tels them that the children of God fall not into the ſame ſinne againe after their Repentance; if they do, he then telleth them, that there is no place for a ſecond Repentance: But this is falſe, for the promiſes of God are without limitation of times, or conſideration of ſins, or reſpect of perſons: hee wil receiue to mercy all Repentant ſinners, whether their ſins bee committed before or after Repentance, whether once or often, ſo that they renue their Repentance, according as they haue ſinned anew. This pardon Chriſt himſelfe publiſheth, *Matthew chap. 11. Come vnto mee all yee that are weary, and are heauy laden, and I will refreſh you*: Yea the Lord enioyneth vs ſinnefull men, *Luke 17. To forgiue our brother ſeuenty times ſeuen times, if he turne againe, and ſay, it repenteth me*: So that wee ſee this is a maruellous comfort to all ſuch as groane vnder the burthen of ſinne, that haue fallen through infirmity into one ſin often; let not ſuch bee diſcouraged, but

but assure themselues, That albeit with *Peter* they fall often, yet if with him they repent truely, and weepe bitterly for their sinnes, the Lord is mercifull to forgiue them their sins: Not that wee should liue prowdly, presumptuously, stubbornly, and obstinately against him: but if wee fall through frailty; for *Psalme* 103. *The Lord knoweth whereof wee bee made, hee remembreth that wee are but dust.*

Doctr. 6. The child of God not alwaies at one stay.

When *Dauid* prayeth to bee renued, and to recouer his former feeling and comfort. Hence we learne that the childe of God is not alwaies at one stay, but there is an entercourse in the estate of a Christian man or woman: sometimes full of comfort, ioy, and peace of conscience; and sometimes againe heauy and sad, yea full of sorrow and perplexitie: Euen as a man in an ague, sometimes sick, and sometimes well: & as it is with trees, sometimes winter, and sometimes summer: This is the state of all Gods children, as *Dauid*, *Ioseph*, *Hezekiah*, *Iob*, *&c.* and conti-

continuall experience proueth this, that the eſtate of Gods children ebbes and floweth, hath their change: when as they walke directly and vprightly with God, then they haue peace and comfort, but when they ſtart aſide and commit ſome ſin, then they finde torments of conſcience, and griefe of mind.

This ſhewes vs what is the eſtate and condition of the childe of God in this life: Hee is not heere ſo ſanctified, as that hee feeles no corruption of ſinne to hang about him, but rather ſuch a one as feels the burthen of his corruptions hindering him in this his courſe of Chriſtianity, vnder which he ſighes and groanes, labouring by all good meanes to bee disburdened. Indeed it is a matter of great comfort to feele the graces of Gods Spirit, as Faith, Loue, &c. But no childe of God can alwaies feele the comfort of grace; but as fire that is raked vp in the Aſhes, it is hid from his feeling for a time, but at length it will breake out againe to his

Vſe 1.

his great ioy and comefort.

Vſe 2. Well, ſeeing this is the ſtate of Gods children heere, that ſometimes they find great peace and comfort, ſometimes great griefe and ſorrow, let vs not be too much diſcouraged; but rather when as by our fals and ſlips, wee haue weakened our comfort: let vs entreate the Lord to renue our comfort againe; let vs do as a poore traueller, if hee miſſe his way, and goe out of it, hee will haſten into it againe, and trudge, and pluck vp his heels to recouer that he hath loſt: ſo let vs, when we haue ſinned and gone out of the way, make haſt to returne, and as a man that hath beene long ſicke, and growne feeble and weake, will vſe all meanes to gather vp his crummes, and to recouer his former ſtrength againe: So let vs when wee haue loſt ſome part of our comfort, and heauenly ſtrength: let vs (I ſay) vſe all bleſſed means, to recouer our former health and comfort againe; let vs pray much, reade much, heare much, and meditate much

much; let vs bewaile our former ſloath, and make more vpright ſteps in time to come, to Gods Kingdome.

Note hence, that it is the ſpeciall fruite and marke of a ſanctified heart, and of the minde renewed, to haue a *right Spirit*; that is, a purpoſe not to ſin, but in all things to pleaſe God, and to doe his will, to walke with God in all his Commandements: whereas of the contrary, when a man hath a purpoſe to liue in any knowne ſinne; it is a fearefull and manifeſt ſigne of a naughty and wicked heart: for when the heart is truly ſanctified, then will bee wrought this right ſpirit not to ſinne in any thing. I doe not ſay, that the man ſanctified and regenerate, doth not ſinne at all; but hee hath no purpoſe to ſinne, no delight in ſinne, but beareth a conſtant purpoſe in all things to pleaſe God: when he can ſay with *Dauid, I haue refrained my feet from euery euill way*, Againe, *Hee that is borne of God ſinneth not*, that is, with full purpoſe of heart,

Doct 7. A purpoſe not to ſin, the marke of a ſanctified heart.

Pſal.50.17
Marke 6.2.

Gen.17.1.
Pſal.18.23
1.Ioh.3.9.
Gen.39.9.

heart, with delight in ſinne, and as they purpoſe, ſo they indeuoure it, they are afraid and ſuſpect themſelues, ſhunne the occaſions of ſinne, ſtriue againſt their corruptions, and Sathans temptations.

Vſe 1. This doctrine doth euidently conuince the greateſt number to be ſuch as neuer had the true worke of Sanctification wrought in them: their hearts be not ſanctified, their minds be not renewed. Why? namely, becauſe they want this marke and fruit of a ſanctified heart: For though they heare of their ſinnes, be told of them, and the fearefull iudgement of God denounced againſt them; yet they will not leaue them, nor forſake them, but will continue in them; yea, though it coſt them the loſſe of Gods fauour, and the loſſe of their owne ſoules. Let vs not deceiue our ſelues, let vs try our hearts by this rule, whether they be ſanctified, or not: doeſt thou find a diſlike of all ſin, and an hatred of them? haſt thou a conſtant and reſolute purpoſe no more to ſin againſt

againſt thy God wittingly and willingly, haſt thou a reſolute purpoſe, by the grace of God, to walke before him all thy daies? This is a ſigne of an vpright heart, and that it is ſanctified. But doeſt thou find no ſuch reſolution, no ſuch purpoſe; but rather contrary, a purpoſe to runne on in thy old ſinnes, thou wilt continue in them, let God and men ſay and do what they can, in lying, ſtealing, drunkennesſe, whordome, ignorance, contempt of the word, &c. Say what thou wilt, profeſſe what thou wilt, it is a cleere caſe, thy heart is nought, it is filthy, not ſanctified: for it is impoſſible that a man ſhould haue true Repentance, and an heart truly ſanctified, and to keepe a purpoſe to liue in his knowne ſinnes. And therefore it conuinceth all ſuch to bee impenitent ſinners, and notorious hypocrites: yea, if they leaue many ſinnes, and yet purpoſe to liue in one, it argueth the heart is not ſanctified: *Herod* left many, yet liued in couetouſneſſe. Marke 6. Math. 28.

Vſe 2. This doctrine may ſerue for the comfort of Gods children, who are much greiued for their ſins and infirmities, when they faile & come ſhort of good duties, and ſometimes ſtart aſide, as ſaith S. *Iames. In many things we ſinne all, and the iuſt mans fals ſeuen times*: But if thou canſt truely ſay, it is againſt my purpoſe, I hate the ſinne I commit; I condemne it, I had no purpoſe to do it, my deſire was to pleaſe God, then thou maiſt haue comfort, thy heart is ſound; God will not condemne thee for it, *The Lord will ſpare his children as a father his onely ſonne.* Mal. 3. 17. A child is going to Schoole, and his purpoſe is ſo to do; in the way he fals into ſome company, and ſtaies there too long, and plaies the truant, but it is againſt his purpoſe: euen ſo the childe of God purpoſeth to ſerue God, and to pleaſe him in all things, hath no purpoſe to ſinne, but by ſome temptation of the diuell, or allurement of the world, hee is ouertaken: *I do the euill I would not, I cannot do the good I would, but I delight in the Law* Rom. 7.

Law of God concerning the inner man: This is *Pauls* comfort, and this is the comfort of all Gods children, if they can truely say, I do the euill I would not, I delight in the Law of God, that God will accept the will for the deed.

Renew, or refresh, a right Spirit in mee.

AS if he shold haue said, O Lord, I haue (by my sins) dimmed thy grace in me, yea, euen quenched and extinguished them, and almost put them cleane out; but Lord I beseech thee renue thy graces in mee; *Refresh them.* Euen as we see a lamp when all the oyle is spent, it winkes, and is almost extinguished, till it bee renued and refreshed with oyle, then it burneth againe and giues light.

Hence wee learne what is the cursed nature of sinne, and the great power of it; namely, it is as a poole of water cast on the fire, which if it doe

Doctr. 8. Sin quenches grace as water doth fire.

not quench, and extinguish, and put out all, yet it greatly allaies the heat of it: Euen so the graces of Gods spirit in his children, alas they be but weake and small: but sin is as a poole of cold water, to quench the heat and comfort of them. *Dauid* was wont to delight in Gods seruice, to be forward thereunto; but sin did so coole him, that hee could haue little ioy in it now: *Demas* was forward a while, but the world choked him so that hee left Christ: and Christ bids the Church of *Sardy*, to bee awake, and to strengthen the things that are ready to die in them; & the *Laodiceans* grew neither hot nor cold,
Reu. 3. 3. by reason of their pride and carnall security: so is the Church of *Ephesus* reproued, for that shee had lost
Reue. 2. her first loue: So the Apostle Saint *Iames* resembleth and compareth sin to Childe-bearing, for the fruitfulnesse of it, *Iames* 1. 15. *Lust when it hath conceiued, it bringeth forth sinne, and sinne, when it is finished, it bringeth forth death.* 1. *Cor.* 5. 6. Likewise it is

is compared to leauen that leaueneth the whole lumpe, and therefore no maruell though it proceede by little and little, from one degree to an other.

When we ſee ſome men who haue been forward, & haue taken delight in good things, now grow cold and loſe their firſt loue, this is a flat ſigne that ſome ſin or other hath ſtole vpon them, they either fall in loue with the world, delights, pleaſures, profits, preferments, or elſe ſecuritie poſſeſſe their ſoules; pride, idlenes, ſlouth, ſecurity, couetouſnes, pleaſure, ſome ſinne or other hath bewitched them: and therfore let al ſuch as find themſelues thus decaying in grace, faith, comfort, care & conſcience, let them ſuſpect themſelues, and thinke all is not well, let them ſearch the cauſe of their decay, and it is ſinne, ſome ſinne or other hath crept vpon them. *Vſe 1.*

How ſhould this make vs afraide of ſin, ſeeing it hath ſo wofull effects, which is to quench the comfort and graces of Gods holy Spirit in vs, it blinds *Vſe 2.*

blindes our eyes, that we cannot ſee what is good and euill, it hardeneth the heart, that a man cannot relent and mourne for his ſins, and be moued with Gods iudgements, it bringeth decay and eclipſe of Gods graces: Men are afraid to doe any thing that might hinder their health, or wealth, how much more the health and happines of their ſoules! Let vs therefore alwaies keepe a diligent watch ouer our ſoules, let vs ſeeke to cut off all occaſions to euill, and endeuour to ſtop the firſt beginning: for the more ſin groweth to an head, the more the Spirit of God is quenched, the worke of grace is diminiſhed, and the aſſurance of our comfort is weakened and leſſened.

Vſe 3. When we finde any decay in loue, zeale, faith, knowledge, Repentance, obedience, &c. O then let vs labour to be renued, to recouer our former eſtate againe: *Doe thy firſt workes againe, awake and ſtrengthen the things ready to die.* Stirre vp euen as a ſparke of fire in aſhes, blow it vp; ſo muſt we

Reuel. 2. 1. 2. Tim. 1. 5.

vſe

vse all means whereby we may haue the worke of grace renued in vs.

1 We must attend vpon the word of God preached, for as that is the meanes to beget faith, so it is to encrease it and renue it.

Means for the increas of grace.

2 Wee must reade and meditate much, call our liues to account, and be sorrie for our decayes, and labour to repaire them, euen as a ship when it leakes; or a Citie when the walles be battered.

3 We must (with *Dauid*) pray often and earnest vnto God, to renue a right spirit in vs.

VERSE XI.

11 *Cast mee not away from thy presence, and take not thy holy Spirit from mee.*

IN the former Verse *Dauid* hath put vp sundry requests and petitions vnto God for

grace and mercie for the pardon of his sinnes.

The meaning of the words.

Now this eleuenth Verse containeth in it an earnest Deprecation: wherein the Prophet intreateth the Lord to turne from him two fearefull iudgements, and grieuour punishments, which hee had deserued for his sins: for first, what greater misery can befall the child of God, then to be cast out of Gods presence, loue, and fauour? Secondly, what greater plague to a distressed Soule, then to be depriued of Gods blessed Spirit, whereby alone wee are guided and comforted, and without whom we can haue no comfort, nor euer doe any good thing but shal bee carried of our owne lusts head-long into all sinne and wickednes?

Dauid alludeth to the iudgement of God vpon *Saul*.

Now against both these, *Dauid* praieth vnto the Lord in this Verse: and herein hee alludeth to the iudgement of GOD vpon *Saul*, who was his next predecessour and King ouer Israel, whom the Lord cast off, and did vtterly reiect from being King ouer

uer his people, becauſe hee did reiect the Lord, and caſt off the commaundement of GOD; and would not obey his voyce, and therefore the Lord tooke his Spirit from *Saul*, and gaue him an euill ſpirit to vexe and torment him: And both theſe *Dauid* heere prayeth againſt, that GOD would ſhew him mercy, and not deale with him as hee did with *Saul*, though he had ſinned grieuouſly, yet that hee would rather humble him by ſome other meanes, and not in his iuſt iudgement to caſt him off, and reiect him, nor take his holy Spirit from him. 1.Sa.15.16

Caſt mee not away.

AS if hee ſhould haue ſaid, O Lord, howſoeuer I haue ſinned grieuouſly, yet I pray thee deale not with mee as thou diddeſt deale with *Saul* that wicked man, to caſt mee off and reiect mee from beeing King and Ruler of thy people: Nor take thy

thy holy Spirit from mee, whereby I am enabled to do thy will.

By the presence or face of God, is meant the loue and fauour of God; and therefore *Dauid* intreateth the Lord, that hee would not thrust him cleane out of fauour, and depriue him of his loue.

Doctr. 1. The pleasures of sin are deare bought.

Hence we learne that it is a wonderfull and fearefull Iudgement for a man or woman to bee cast out of the Lords fauour from his presence, so as hee shall shew no fauour to vs, but his disfauour and heauie countenance, it is a very heauy and dolefull case: It is said of *Cain*, that God cast him out of his presence, and that was the height of *Caines* miserie, so the Lord cast off *Saul*, from being King ouer Israel: As the fauour of God is life, so his disfauour is present death; and as in the presence of God is fulnes of ioy and pleasure for euermore, so in the want of his presence is there nothing but woe and misery; yea it is a steppe to eternall death: Neither is there any misery,

Genesis 4.

fery, which the childe of God doth feare more then this, to be forsaken of the Lord, and to bee cast out of his fauour.

Seeing it is so great and fearefull a Iudgement to bee cast out of Gods fauour and gracious presence; Oh what mad men bee they that make so light of GODS loue and fauour! that will for the gaining of a penny, or the enioying of an houres pleasure, loose the loue and the fauour of God, and for euer depriue themselues of his glorious presence, and plunge themselues into euerlasting woe and vegeance with the Diuell and his Angels.

Vse 1. Their madnesse discouer'd that make light of Gods fauour.

Mat. 16. 25

Seeing the enioying of Gods presence is so sweete and comfortable, and to bee depriued of it, is so greeuous and terrible, how should wee vse all meanes to get into his fauour, if wee want it, and keepe it if wee haue it? *In thy presence is fulnesse of ioy, and in thy sight we shall see light.* And because sinne thrusts men out of Gods fauour, and separates betweene

Vse 2.

tweene GOD and men, aboue all things take heed of ſinne, auoide it, and ſhunne it, as the bane and poyſon of our ſoules.

For the better opening and vnderſtanding of this Verſe, wee muſt diſcuſſe two great and weightie queſtions, which being well conſidered, will make much for the clearing of this Text.

Two obiections.

The former is this, when *Dauid* intreates the Lord, *Not to caſt him out of his preſence*; that is, his loue and fauour, whether a man elected, and in the fauour of GOD, as *Dauid* teſtified, and ſanctified, may looſe the loue of God and fall away, to become a reprobate andcaſt-away, and ſo finally to periſh.

The other queſtion is, ſeeing *Dauid* prayeth the Lord, *Not to take his holy Spirit from him*, whether the ſanctified gifts and graces of Gods holie Spirit, may finally and totally bee loſt and taken away? Theſe queſtions both bee defended and affirmed by the Papiſts and their followers

lowers, who hold, that a man truely elected, called, iuſtified, and ſanctified, and in the fauour of God, may fall away and periſh. Wee hold the contrary, that a man once in the fauour of God, elect, called, iuſtified, and ſanctified, cannot finally periſh, nor cleane bee bereft of the ſauing graces of the holy Spirit.

Now becauſe theſe two queſtions bee points of great moment, and on which all our happineſſe and comfort doth hang and depend: therefore I will ſtand a little to proue them by teſtimonies of Scripture, with reaſons and arguments drawne from the written word of God, and remoue ſome obiections of the Papiſts againſt the certainty of our perſeuerance in faith to the end.

Firſt, that place of *Ieremy*, where the Lord comforts his Elect, and choſen people, is moſt pregnant for this purpoſe: *Yea* (ſaith the Lord) *with an euerlaſting loue haue I loued thee, and therefore in mercy haue I drawne* Ier. 31 3.

drawne thee. So that it is manifeſt hence, whom GOD loues onee in Chriſt, hee loues for euer; and there is no time when hee can be ſaid not to loue them; *Foraſmuch as hee loued his owne, that were in the world, vnto the end he loued them.* Where our Sauiour CHRIST, to comfort his Diſciples, tels them that God the Father loueth them that be members of IESVS CHRIST, euen vnto the end, and his loue ſhall neuer faile them: *The gifts and calling of God are without Repentance*: Now then, vnleſſe a man will ſay, that GOD doth repent of his calling and electing men to eternall life, it muſt needs follow, that they can not periſh whom God calls and meanes to ſaue: and our Sauiour Chriſt ſaith plainely, that it is impoſſible, that any man elected ſhould periſh. Falſe Chriſts ſhould deceiue the very Elect, *if it were poſſible*, but that is impoſſible: And the gates of hell, that is, all the power and malice of the Diuell ſhall not preuaile againſt the leaſt of GODS chil-

Iohn 13.1.

Rom.11.

Mat.24.24

Matth. 18.
Rom.8.30.

children, to hinder their euerlasting saluation.

Againe, this is proued, *Math.* 16. 16. Where Christ promiseth *Peter*, and in him the whole Church, *That the gates of hell should neuer preuaile against him*: Where Christ sheweth that indeed the diuell, through his temptations might shew very much strength; but they should comfort themselues in this, that they should neuer preuaile, or finally get the victory. Againe, *Mat.* 24. *They shall deceiue (if it were possible) euen the very Elect*: Out of which words of our Sauiour wee may gather, that the Elect of God should not be seduced, and so fall away finally: Againe, *Iohn* 10. 28. Christ saith his sheepe shall neuer perish, adding this withall: *No man shall take them out of my hands:* And againe, *Rom.* 8. 30. *Whom God Predestinateth hee Calleth, Iustifieth, Sanctifieth, and Glorifieth*: Therefore not fall away finally, for hee that falleth away finally shall neuer bee glorified.

But

But admit, as the Papists would haue it, that a man might fall away finally, then he must bee cleane cut off from Christ: for hee must bee cleane cut off from Christ, and haue no coniunction with him, before hee fall away finally; then, at his second reuniting he must be Baptised, for Baptisme in the Sacrament of Incision or in grafting into Christ: But that is absurd, that Baptisme should be any more then once administred, therefore a man is but once vnited, or once ingrafted, and cannot bee revnited and neuer fall. And therefore friuolous is that distinction of veniall and mortall sinnes with the Papists; for if any sinne of the Elect should bee mortall, then there must needs bee a second renewing in the Elect vnto Christ, which is most absurd to thinke, for the Lord worketh this but once: And *Dauid*, though at this time hee lay languishing vnder the heate of the Lords wrath, for those horrible sinnes of his adultery and murther, yet in this verse, hee

Men must put a difference betwixt that they feele, and that they haue.

hee praies not to haue it taken from him, which doth argue that hee had it, euen at this time of his greateſt extremity, though hee felt it not with the ſame meaſure of comfort hee had done many times before.

Secondly, beſides theſe plaine teſtimonies of Scripture, let vs conſider a word or two to proue, that in regard of God the Father, and of the Sonne, and of the Holy Ghoſt, that the elect cannot periſh and finally fall away.

Firſt, if a man elected of God to eternall life, called, iuſtified, and ſanctified, may fall away, and finally periſh, then it is either becauſe God wants loue, or power, to ſaue him; but to ſay that God is vnwilling, or vnable, is meere blaſphemy: therfore all thoſe whom hee elects, muſt needs be ſaued, ſeeing God doth both will it, and ſhew that hee is able to effect it. Firſt, if God be willing, and would haue them ſaued, *Who hath reſiſted his will?* Rom. 11. *If God be with vs, who can be againſt vs?* Rom. 8.

vs? but that he is moſt willing & able to ſaue the elect, it is manifeſt. For his will, *God ſo loued them, that he ſent his Sonne to die for them.* Now this is a great triall and proofe of his loue and willingneſſe, that hee had rather ſee his onely begotten Sonne, that was neere & deere vnto him, to be hanged on the tree, to die the curſed death on the croſſe, to ſhed his precious bloud, and to beare the curſe of God and helliſh torments, then to ſee any one of his Elect to periſh. *And this is the Fathers will that hath ſent me that of all which he hath giuen me, I ſhould looſe nothing, but raiſe it vp at the laſt day.*

Ioh. 3. 16.

Ioh. 6. 39. 40.

Secondly, for his power, that he is able to ſaue all thoſe whom hee will ſaue, it is manifeſt, God is omnipotent, & moſt righteous, & mighty to ſaue, & the Lord doth what hee will. *None can take them out of my Fathers hands, which is greater then all.* And therefore ſeeing God is willing, and deſires that all the elect ſhould be ſaued, and not onely decreed it, but ſent his Son to ſaue them.

Eſay 63. 1.

Ioh. 10. 27. 28.

Secondly,

Secondly, those for whom Christ dyed, and prayed that their faith might not faile, they must needs bee saued, and their faith cannot faile; but he hath prayed for all true beleeuers: *Father keepe them that thou hast giuen me, that they may bee one in mee, as thou art one in mee.* Now then, if Christs prayer bee of force, and can preuaile, and doe any thing with the Father, as hee confesseth, that the Father hath, doth, and wil heare him in all things, then certainely no true beleeuer can perish, and finally fall away. 2 Luk. 22 23 Iohn 17.

Thirdly, no true member of Christ can perish, for then Christs body should bee imperfect, but euery true beleeuer is a liuing Member of Christs body, and therefore cannot perish; yea it is as possible that Christ himselfe should perish, as any true beleeuer, that is truely ingrafted into his body by faith and the spirit. 3

Fourthly, in regard of God the Holy Ghost, who is the pledge and pawne of our adoption and saluation, 4 Rom. 8 16.

tion, the ſeale of our election, and doth teſtifie Gods loue in Chriſt for our ſaluation. Now then vnleſſe wee will ſay that the Spirit of God, who is the ſpirit of Wiſedome, being of the very Councell of God, and the Spirit of truth that cannot lye, that hee teſtifies vntruths, that the beleeuer that repents & beleeues in Chriſt ſhall bee ſaued, and yet hee ſhall not, which is blaſphemy, wee muſt needs confeſſe it is impoſſible, *Hee that is borne of God cannot ſinne* (with full conſent to death) *becauſe the ſeed of the Spirit remaineth in him.* And therefore I conclude that the childe of God, elected, called, iuſtified and ſanctified, cannot periſh, and for euer fall away; cannot become a Reprobate, and limbe of the diuell, but ſhall continue to the end, and God will finiſh the good worke of grace in them, till the comming of Chriſt Ieſus.

1. Ioh. 3. 9.

Vſe 1. Papiſts doctrine againſt the nature of faith.

This confutes that damnable doctrine of the Papiſts, who hold all in vncertainty, yea, they teach and hold

hold that a man truely elected, may become a reprobate, though to day a child of God and highly in his fauour, yet to morrow by thy ſinnes, thou maiſt become a limbe of the diuell, out of Gods fauour, in his diſpleaſure, damned for euer; though to day a member of Chriſt Ieſus, called, iuſtified, and ſanctified, yet to morrow looſe all, and bee damned for euer, which indeed is the breake-necke of all comfort, if a man know not whether hee ſhall bee ſaued or not.

A merueilous comfort to Gods children, if thou didſt euer finde the true worke of grace in thy heart, true faith, Repentance, and newneſſe of life, aſſure thy ſelfe it cannot euer bee loſt, God will finiſh that hee beginnes; yea the eſtate of Gods children now is better then the eſtate of *Adam* in Paradice before his fall; for then *Adam* ſtood by his own power, therefore might fall and did fall: *But wee bee kept by the power of God vnto eternall life*: ſecondly, the eſtate of

Vſe 2. Comfort to Gods children that grace cannot be loſt.

1. Pet. 1. 5.

Gal. 2. 20.

Adam was mutable by reaſon he had freedome of will, to ſtand or fall: but the eſtate of Gods Elect is certaine and ſure, in regard of Gods eternall decree in Chriſt his death and paſſion, and the bond of the Spirit which cannot be broken.

Three obiections. But there bee three obiections againſt this doctrine, that faith can neuer bee loſt, or an Elect childe of God become a reprobate. Firſt, that God is ſaid to be angry with his children, and ſhew them his diſ-fauour: Secondly, that they by their ſinnes, may cut themſelues off from Gods fauour, and ſo looſe eternall life and be damned: And thirdly, other teſtimonies of Scripture, which may ſeeme to proue the ſame.

1 Eſay 64. 5. For the former, *Behold, thou art angry, for wee haue ſinned againſt thee:* ſo that it ſeemeth that a man in the fauor of God to day, may fall out of it, and looſe it, and procure his diſ-fauour, anger, and diſpleaſe.

Anſ. Firſt, that God is not angry, to ſpeak properly, with his children, but

but ſeemeth ſo to bee by correcting and puniſhing them, by iudgements, and afflictions: ſo as a childe thinkes his faither is angry, becauſe hee corrects him, ſo do Gods children: and indeed ſuch affections doe not agree to Gods nature, to be like an earthly man.

Secondly I anſwere, that this anger of God is not an effect of his diſpleaſure or diſ-fauour, but rather of his loue: and hee corrects his children not to deſtroy them, but to conuert them, that hee might ſaue them: as a father his ſon whom hee loues deerely.

Obiect. 2. Where it is ſaid, that Gods children may by their ſinnes, breake off Gods loue, yea thruſt themſelues out of fauour, and bee for euer damned. 2

Rom. 8. 1.

Anſwere. It is falſe, for they bee kept from damnable ſins, and God lets their ſins turne to their good, for God doth euer giue them hearts to repent: the ſinnes of the godly in themſelues deſerue the euerlaſting

curse of God, and eternall death; if so that Iesus Christ had not by his death and bloud-shedding satisfied his Fathers anger for them.

3 Psal.69.18. *Obiect.* 3. *Dauid* prayes that God would blot them out of the booke of life, therfore it seemes a man elected may perish and bee dammed, for that booke is meant Gods Councell.

I answere, that *Dauid* doth not reade that euer the wicked had their names written indeed in the booke of Life; or were elected indeed: but onely because they liued in the Church, were taken for Christians, and esteemed as written in the booke of Life, and therefore he prayes the Lord to blot them out; that is, to make it knowne, that they were neuer written in it.

Well then, certaine it is, that no one elect childe of God can perish or bee damned, but shall come to life eternall, and bee saued, because the Councell of God standeth sure, and cannot be altered.

Instruct. Seeing this is so, that none that

that is the elect child of God can periſh, what a ſweete comfort is this to all the children of God, for if euer thou didſt repent and feltſt the loue of God truely in thy ſoule, and art iuſtified and ſanctified, thou needſt not feare, for ſurely thou ſhalt be ſaued: and this muſt bee a ſure ſtay to vphold ouer poore ſoules in all danger and temptation. Wee are as ſtrange Trauellers ouer the ſea, there be great ſtormes and tempeſts, great rockes and dangers: the Sea is the world, the ſhip is the Church, heauen the Hauen, the diuell raiſes vp many boiſterous ſtormes and temptations, to ſincke our poore ſoules in deſperation: Now then by faith wee caſt Anchor vpon the foundation of Gods election, which cannot bee moued.

But in this place, by *Fauour*, *Face*, and *Countenance of God*, is meant, that fauour and mercy of God, whereby God gaue *Dauid* the Kingdome in the ſtead of *Saul*, aduancing him to be king of Iſrael, and Gods Lieutenant

nant on earth, that God would defend him and keepe him, to gouerne his people Israel.

Doct. 2. The godly feare when they remember God his iudgments on other.

Whereas *Dauid* obserued Gods dealing with *Saul* a wicked King, and how God plagued and punished *Saul* for his disobedience against the word of God, and thereby is warned to take heed of the same iudgement of God, least they fall on him: we learne that it is the duty of euery man and woman, to obserue and marke God dealings with others, and his iust iudgement vpon vngodly sinners, that therby we may learne to feare the like iudgements on our selues: and it is a great point of wisedome to learne to bee wise by other mens harmes: and for this end the Lord doth plague wicked and vngodly men, that his children might learne to feare: Euen as wee see notorious malefactors are hanged on a gibbet, that others seeing their shamefull ends might beware. The Lord hauing punished sundry Nations about his people, saith: *Hee*

thought

thought they would haue learned to feare God by their example. Zeph. 3. 19

Wel, seeing this is that God looks for at our hand, and which he aimes at in punishing wicked men; namely, that we should be warned by it, and take heed of their sinnes: let vs bee wise and obserue Gods iudgements vpon wicked men, and when wee see a wicked man punished, a murderer, a contemner, a blasphemer, a whoremaister, or the like: then let vs feare least if we liue in the same sinnes, wee plucke not downe the same iudgement vpon vs: And as *Dauid* heere cals to mind *Saul*, how hee for his rebellion and disobedience was cast off of God; so let vs call to mind the spectacle of Gods iudgements on wicked men, and take heed of their sins, least wee taste of their plagues and punishment. *Vse.*

Wee learne, that for sin the Lord doth depriue his children of his fauour, and as it were, cast them out of his presence for the time: Thus wee shall see God hath spoyled men of great *Doct* 3. Sin takes away the feeling of Gods fauour for a time.

great riches and honour for their ſinnes, and brought them to extreme ſhame and miſery: looke on *Ely* and his two ſons, looke on *Saul* that wicked King, looke on that perſecuting tyrant *Nebuchadnezzar*, *Haman*, *Achitophel*, &c.

1. Sam. 3.
1. Sam. 15.
Dan. 4. 26.
Eſter 3.

Vſe. This ſhould admoniſh all men to take heed of ſin and rebellion againſt God, for certainly the Lord will abaſe all ſuch as bee proud againſt the Lord, hee will caſt them out of his preſence, make their names to rot and ſtinke in the ſight of men; *Thoſe that honour mee I will honour; but thoſe that diſhonour mee I will diſhonour them:* and therefore if you would not be diſhonored in the world, and prouoke the Lord to caſt you out of his preſence and fauour, O then beware how you ſin and rebell againſt God; for if thou be as deere to God as *Ely*, which was Gods high Prieſt, yet hee will bring ſhame vpon thy head.

1. Sam. 2. 3.

Vſe 2. Folie of worldlings deſcribed.

This ſhewes the madnes of thoſe men and women, who deſiring to inioy their honours, riches, and dignities,

ties, profits, and preferments, they take a moſt prepoſterous, and very wrong courſe, for how do men ſeeke for preferment, honor, and promotion, lands, and liuings? namely by oppreſſion, bribery, vſury, extortion, & the like: Now alas wee ſee that is a vaine courſe, & the next way to ſtrip a man naked of all theſe things, and to bring him to ſhame, and reproach, miſery and pouerty, for ſin brings all theſe things vpon them.

But if you would come to honor and dignity, riches, preferment, then ſeek to keep the fauour of God, ſerue him, worſhip him, honour him, and he will honor them that do ſo: and if thou ſeekeſt theſe things by wicked and vnlawfull meanes, certainely the Lord will caſt dung in thy face.

Secondly, when *Dauid* praies, *that God would not take his holy Spirit from him*, he meanes not the eſſence of the three Perſons, but his gifts and graces, the vertues of Gods Spirit ſanctifying his heart and renuing of him: ſo then wee vnderſtand theſe words,

words, wee must consider this obiection.

Quest. Whether that the gifts and graces of the holy Spirit wrought in the heart of Gods children, can be totally and finally lost, as *Dauids* words seeme to imply.

Graces of God double.

For the cleere answer of this question, wee must know that the gifts of Gods Spirit bee first temporary for this life, or else spirituall for the life to come: now of the former there is no question but the temporary gifts of the Spirit may bee lost vtterly.

Againe, the spirituall gifts and vertues of the Spirit be of two sorts, some common to the elect and reprobate, some proper and peculiar to Gods Elect and chosen children: now concerning the common gifts of Gods Spirit which be common to the wicked, as well as the godly, to heare the word, to Preach the word, and to do such like things they may be lost.

Thirdly, the gifts of Gods spirit are

are such as either are essentiall to faith, and without which, faith cannot bee, or else the effects and fruits of faith, which are not of the essence of faith: such gifts of the Spirit as bee not of the essence of faith, not absolute necessary to eternall life, the Lord doth sometimes take away for a time, as namely the purity of a good conscience, that inward peace which doth company it, the sence and feeling of Gods loue in Christ, and his especiall fauour, cheerefulnes of spirit in prayer, hearing, and such holy duties, ioy in the holy Ghost, patience, the gift of prayer, and such like, because the loue of God, and the saluation of the faithfull may stand without these for a time.

But to speake of the sauing graces of Gods sanctified Spirit, as faith in Gods promises, hope of eternall life, affiance in Gods mercy in Iesus Christ, loue of God, his Word, and children, these graces can neuer bee lost wholly: true it is they may bee weakned and lessened, and somtimes seeme

ſeeme to bee loſt for the time; but yet certaine it is they can not bee wholy and finally loſt: they may bee as the Sun vnder a cloud, and as fire raked vp in the aſhes, or as the trees in winter, but they cannot bee extinguiſhed, loſt, and taken cleane away: but as the Sunne ſhines cleere, the cloudes being ſcattered: and the fire giues light and heate being ſtirred: ſo faith, hope, affiance, ioy, comfort, peace of conſcience, and feeling of Gods loue, are renewed, and ſhew themſelues cleere againe.

Vſe 1. Comfort to the godly that grace can not be loſt.

Seeing that the ſauing graces of Gods holy and ſanctified Spirit cannot totally and finally be loſt, this is matter of endleſſe comfort to euery true childe of God in the time of temptation, and grieuous tryall: for if euer thou foundeſt and felteſt in thy heart true faith in Ieſus Chriſt, ſound Repentance, hope of eternall life, loue of God: howſoeuer theſe may bee much weakened, and for a time in thy ſence and feeling ſeeme to bee loſt, yet they can neuer bee taken away:

away: yea, if thou doſt carefully attend the meanes, as namely, the ſincere Preaching of the word, adminiſtration of the Sacraments, continuall, humble, and earneſt prayer, the Lord will reuiue them and renew them againe.

Vſe 2. This muſt ſerue to direct vs how to iudge of them, who fall ſometimes into pangs of diſpaire, vttering words of deſperation, that they are damned perſons and reprobates, and cry out of themſelues: truely if euer wee ſaw in them the ſound worke of grace and true Repentance, delight in the word, care to leade a godly life, loue to Gods children, &c. Wee are in charity to hope the beſt of them, to thinke that they belong to God, and that they ſpeake they know not what of themſelues; for they ſpeake according to their preſent ſenſe and feeling: when as indeed in time of temptation and trouble of mind they bee like a man that is ſick of an ague, hee can reliſh no meate, euery thing ſeemes bitter vnto him, becauſe his

mouth is out of temper, but when he comes to health, hee iudgeth otherwise: euen so these poore distressed soules, in their trouble and affliction they speake they know not what, not as their estate is in truth, but as they thinke it to bee, according to their present sense and feeling.

Vse 3. Hence wee see what to answer to that obiection: That many men who haue made a faire profession of the truth, had excellent gifts, and yet haue cleane fallen away; so *Hebr.6. A man may bee inlightned, tasted of the heauenly gift, were partakers of the holy Ghost, tasted of the word of God, and of the powers of the world to come:* such men notwithstanding may fall away, and that finally.

I answere, that there is nothing spoken there of the true worke of grace and Sanctification, of sauing faith, sound Repentance, hearty obedience, and a new life: but onely of such common gifts as may befall a reprobate; and therefore Saint *Iohn* shewes the cause why they fall away;

way; namely, they were neuer true and liuely members of the Church, or of Iesus Christ: neuer truely engraffed into his mysticall body; they had knowledge, and were inlightned, tasted of the heauenly gifts, and graces of Gods Spirit, and had some glimmering of the ioyes of the life to come, which the childe of God inioyes: but the sound worke of grace, a renewed heart, faith, Repentance, obedience, and a sanctified life was euer wanting, they were but hypocrites: *They went out from vs, but they were not of vs; for if they had beene of vs, they would haue continued with vs.* 1. Ioh. 2. 19.

And therefore it behoueth vs all to take heed that we content not our selues with the common gifts and graces of the holy Ghost, which a reprobate may haue: for it is certaine most excellent gifts will not auaile a man to saluation, vnlesse there be the true worke of grace, sauing faith, sound Repentance, and hearty obedience. Mat. 7. 21. 22.

VERSE XII. & XIII.

12 *Restore me to the ioy of thy salvation, and stablish me with thy free Spirit.*

13 *Then shall I teach thy waies vnto the wicked, and the sinners shall be conuerted vnto thee.*

Parts of the verses.

THese words contain in themselues an earnest prayer of *Dauid* vnto God for the renuing of Gods mercy, and feeling of his loue againe, in the 12. verse: In the 13. verse hee vses a reason to moue the Lord thereunto: namely, that if the Lord shall receiue him into fauor againe, and testifie his loue vnto him, in the pardon of his sins, when he will not be vnmindful of Gods dealing with him, but become a Preacher and proclaimer of Gods mercy vnto others, to draw them to God, in shewing what God hath doue

done for his ſoule: and ſo that by the example of Gods mercy to him, others ſhould be wonne.

In the 12 verſe hee makes a two-fold petition vnto God: Firſt, for the former feeling & aſſurance of Gods loue and mercy for the pardon of his ſinnes. Secondly, that God would vphold him with his free ſpirit, ſo as now being deliuered out of the curſed thraldome and ſlauery of ſinne, hee might frankely and freely ſerue the Lord, and runne the way of his Commandements.

Reſtore mee to the ioy of thy ſaluation.

No ioy can comfort mans ſoule, but the ioy of Gods ſaluation.

AS if he ſhould haue ſaid, O Lord my God, I acknowledge and confeſſe, that all the while I ſerued thee, and liued in thy feare, led a holy and godly life, and kept an vpright heart, that I found wounderfull and exceeding ioy in the aſſurance of thy loue and mercy in Chriſt for

my ſaluation : but ſince I rebelled againſt thee, and wilfully brake thy holy Commandements, I haue depriued my ſoule of that heauenly comfort and conſolation, and felt terrours and griefe, feares, and cares, and exceeding vexation : Now mercifull God, I humbly entreate thee to reſtore me againe to that ioy and comfort, to aſſure me of thy loue and fauour, that thou art graciouſly reconciled vnto me, that I may receiue my former comfort : And not onely that, but becauſe I ſee how weake I am, & haue no power to ſtand without thy help and grace, I humbly intreate thee to ſtay & ſtrengthen me, to ſtabliſh thy grace in me, and ſo to vphold me in thy obedience, that I may freely and heartily obey thee all my dayes.

Doct 1. Fruit of ſinne deſcribed. *Note.*

The childe of God truely called, iuſtified, and ſanctified, by Gods ſpirit, if hee once fall againſt God, and prouoke him to anger by wilfull diſobedience, doth feele exceeding griefe and ſorrow of heart, great griefe

griefe and trouble of minde, feares and cares leſt the Lord ſhould reiect him; ſo that there is an hell in his poore ſoule and wounded conſcience till hee bee againe reconciled to God by faith and true Repentance. So long as *Dauid* walked with God in vprightneſſe of his heart, hee had exceeding ioy and comfort in the Lord his God, was aſſured of his loue for pardon of his ſinnes, and eternall ſaluation: but when hee fell to adultery and murther, and ſo rebelled againſt God, it is wonderfull to ſee into what a gulfe of miſery he plunged himſelfe, what feares and cares, what doubts and troubles did vexe his ſoule and wounded conſcience. Euen ſo it is with all the godly, while they liue in the feare of God, ſerue, and pleaſe him, and keep an vpright heart before the Lord, leade a godly and Chriſtian life, they feele & find in themſelues exceeding ioy and wonderfull comfort, with aſſurance of Gods loue in Chriſt for their ſaluation: but if at any time

they breake out to ſinne, and rebell againſt God by wilfull diſobedience, then they ſhall finde an hell in their conſciences; troubles, feares, and cares, for the times. Who can tell Luke 23. what feares and cares *Peter* felt? in what griefe and ſorrow of heart hee was in, when cowardly he denied his Lord and Maiſter? It coſt him many a bitter teare. The reaſon of this doctrine is, becauſe al peace and comfort to a poore ſoule, ſprings from the ſenſe and comfortable feeling of Gods loue in Chriſt Ieſus for the pardon of ſin and eternall ſaluation: and therefore when that is loſt, alas! what peace or comfort can they haue? Secondly, they do by ſuch wilfull ſin and diſobedience grieue the Spirit, and make the holy Ghoſt ſad with them; and ſo doe what they can to expell the Spirit of God in them. Now where the Spirit of God is made ſad and grieued, how can there be any true ioy?

Vſe. Seeing there is ſuch ſweete comfort in a godly and Chriſtian life, while

while wee walke with God, and ſerue and pleaſe him in ſpirit and truth: and when men ſinne and rebell againſt God, they pull downe vpon their heads ſuch wofull miſery, troubles, and cares, how ſhould this make euery may exceeding carefull of ſinne, which brings ſuch woefull miſeries and iudgements vnto our own ſoules, ſuch torments, feares, and cares?

To the ioy of thy ſaluation.

AS if hee ſhould haue ſaid, O Lord my God, when thou diddeſt aſſure mee of thy loue and fauour for the pardon of my ſinnes, and eternall ſaluation, I had exceeding ioy therein: Now I doe humbly intreate thee to reſtore it to mee againe.

Hence marke what is the thing the childe of God doth moſt deſire and craue at Gods hands, and wherein they doe moſt reioyce: namely, in the fauour

Doctr. 2. Fauour of God is a Chriſtians chiefeſt ioy.

fauour of God, and assurance of Gods loue in Christ Iesus, that they know that God is graciously reconciled vnto them, that they be in his fauour and shall neuer perish, but shall euerlastingly bee saued. *Dauid* was a King and wanted no temporall commodity, comfort, or delight whatsoeuer, wherein worldly men reioyce, but *Dauid* now conceiued no kinde of ioy at all in these things, to bee out of Gods fauour; And therefore prayes vnto God for the feeling of the true ioy, and that is of *his saluation*, and that will minister vnto him matter of true reioycing indeed: But alas! most men being carnall, desire riches, houour,
Psal.4.6.7. pleasure, *But Lord let mee see thy louing countenance, thy fauour and grace*, and that shall do mee more good and comfort then all the things in the world. The poore Publican begges
Luke 8. for this; *Lord be mercifull to mee a sinner.*
Phil.3.7.8. So *Paul* professeth of himselfe, that hee esteemed all things but dung in comparison of Christ Iesus, and

and the fauour of God in him: And the reaſon is plaine, becauſe if a man had all the world, and wanted the loue and fauour of God, was in his diſpleaſure, and vnder the curſe of God, what good could it do him? Euen as if a Subiect ſhould haue ten thouſand pounds, and yet the King cannot abide him, but ſeeke his death. And therefore the childe of God, if hee were asked what is the thing hee deſires moſt in all the world, would anſwere, Mercy, and the loue of God in Ieſus Chriſt: hee would deſpiſe honours, lands, liuings, gold, ſiluer, pleaſures, and delights, and preferre one dramme of mercy, and the leaſt drop of Chriſt bloud for ſaluation, before all the world.

Mat. 16. 26

Pſa. 32. 1. 2

This may ſerue to reproue thouſands in the world, carnall men and women, ſo they haue the world at will, and may liue at eaſe, eate, drink, and bee merry, they feele no want of Gods mercy, no need of Chriſts bloud; they eſteeme not Gods fauour

Vſe 1.

uour and loue, desire not reconciliation, but say: *Who will shew vs any good?* Well, diddest thou neuer feele the want of Gods mercy, no hungring and thirsting after Iesus Christ and his righteousuesse? it is manifest thou doest not belong to God, thou waste neuer yet truely humbled.

Vse 2. Let this Doctrine admonish vs to lauour with our hearts, to bee affected with this: namely, to esteeme more of Gods loue and fauour, and assurance of his mercy, then all the world, let vs desire it more, let vs reioyce more in it: So as if the question should bee asked, what is the thing that thou doest most desire and affect, and what thou doest most delight and reioyce in of all the things in the world, wee may be able in truth to answere and say with feeling and comfort, I desire nothing more vnder Heauen, then the mercy of God in Iesus Christ, to bee in his fauour, to bee reconciled vnto his Maiesty, and with

with *Paul* to esteeme all things but dung in comparison of that. And till this bee in vs in some measure, we can neuer finde true comfort to our soules, and bee assured that wee haue true sauing faith in Christ: For this is a certaine signe and note of an humble and beleeuing heart, to hunger and thirst after Gods mercy in Christ, and to esteeme more highly of the least drop of Christ his precious Bloud for our saluation, then of all the world, if it were offered vnto vs.

Wee must labour to manifest this our earnest desire and great account of Gods mercy, by vsing all blessed meanes to attaine vnto it: wee must repent, and bewaile our sinnes, leaue and forsake them: wee must embrace Iesus Christ, by faith, and cry with teares vnto God for mercy, *Knocke, Seeke, Aske*: And let vs doe as the men of Tyrus and Sydon, when *Herod* tooke a pitch against them, and intended to warre against them, they came all with one

Vse 3.

Math. 7.7. Acts 13.20

one accord, and beſought *Blaſtus*, the Kings Chamberlaine to haue peace. So let vs goe vnto Ieſus Chriſt the Peace-maker, deſire him to ſpeake to God the Father for vs; ſo that there may bee an euerlaſting peace.

Doctr. 3. Sate of Gods children not alwaies alike.

When *Dauid* prayeth that God would reſtore vnto him, *The ioy of his ſaluation*, & thoſe ſweet comforts hee was wont to feele and finde in Gods mercy, and feeling of his loue in Chriſt, wee learne that the eſtate of Gods children is not alwaies alike, full of ioy, comfort, and gladneſſe, but ſometimes full of griefe, miſery, cares, and trouble: For the deereſt children of God, who are repleniſhed with the greateſt meaſure of ioy and comfort in the feeling and aſſurance of Gods loue in Chriſt; when as the Lord leaues them to fall into ſome ſin againſt knowledge and conſcience, they ſhall finde, not onely a great decay, but an vtter loſſe of ioy and comfort for the time. Thus it was with *Dauid*, who though he was a man

a man after Gods owne heart, enriched with great blessings, and spirituall mercies, most deerely beloued of God, sanctified in great measure; yet now hauing fallen into these two filthy sins of Adultery and Murther, see how he is perplexed, in great distresse, and trouble of minde: and now the feeling of Gods mercy, and ioy in Gods Spirit, seemed to bee cleane lost. So it was in *Peter*, and so it is in euery childe of God. Didst thou euer sinne against knowledge and conscience, since thou wast conuerted? thou shalt finde then a wonderfull deadnesse of heart, trouble of minde, and feeling of Gods anger, with the losse of comfort for a time. Luke 23.

Seeing sinnes against knowledge and conscience, wound the soule exceedingly, and depriue vs of the peace and comfort, and ioy of Gods Spirit, and bring terrours, feares, and gripings with them: Let vs, as to auoid all sinne, so especially auoide sinne against knowledge *Vse* 1.

ledge and conſcience; and labour in all things, in all places, and at all times, to liue and walke ſo vpright with God, that thou neuer wound thy conſcience, though thou mightſt get the greateſt gaine, honour or pleaſure: yet if it bee ſin, and that againſt knowledge and conſcience abhorre it, and commit it not, if thou loueſt thy owne ſoule: for if ſinnes of ignorance ſhall not eſcape puniſhment, vnleſſe men repent, much more ſinnes againſt knowledge and conſcience: for theſe prouoke the Lord exceedingly to turne away his fauour from vs, draw downe his iudgements vpon vs, wound our conſciences, depriue vs of the feeling of Gods loue and fauour, bring trouble of minde and a wounded conſcience: Oh then would you inioy this great bleſſing of peace of conſcience, which is a continuall feaſt! would you beeloath to looſe the feeling of Gods loue and comfort of Gods Spirit? auoide all ſinne, but eſpecially preſumptuous

tuous ſinnes againſt knowledge and conſcience, they wound eſpecially and depriue vs of peace of Conſcience.

If the Lord doe at any time leaue vs to ſinne, euen preſumptuous ſinnes againſt knowledge and conſcience, which is a fearefull thing: yet let vs not deſpaire vtterly of Gods mercy, but ſeeke to renew the feeling of Gods loue againe, intreate the Lord to reſtore vnto vs the ioy of his ſaluation: and that wee may obtaine the fauour of God againe, and renew the feeling of his loue; let vs renew our Repentance, bewaile our grieuous and heinous ſinnes, ſeeke earneſty for grace and pardon, and giue the Lord no reſt at all, till wee finde and feele him, to bee reconciled vnto vs in Ieſus Chriſt. *Vſe 2.*

Marke what was the ſpeciall thing wherein *Dauid* this holy ſeruant of God did reioyce, not in gold or ſiluer, not in pleaſures and carnall delights, not in lands, and *Doctr. 4.* Pardon of ſinne the ſoundeſt ioy.

liuings, not in a Kingdome: but in the ſaluation of God, in his loue, in pardon of his ſinnes, and ſaluation of his ſoule: So as hence wee learne that there is no true ioy in any other thing in the world, but onely in the mercy of God, and the ſaluation of our ſoules.

Phil. 3. 8. Luk. 10. 20.

And indeed, what other ioy can there bee, for though the Lord ſhould giue vs all things which hee hath made, aboundance of the things of this life; yea, though with *Dauid* wee might command a Kingdome, yet vnleſſe with all wee haue this comfort that wee are at peace with God, and haue our ſinnes pardoned, (alas) they would all proue vnto vs as *Iobs* friends; *Miſerable Comforters*: But poore ſoules many know no other ioy but ſuch as ariſes from temporall things, gold, ſiluer, &c. wherein they differ not from beaſts, which haue their delight, as well as they, in thoſe things which are agreeable to their nature.

Seeing

Seeing *Dauid* places all his ioy, and ſpirituall reioycing, in the ſaluation of God, that is, in the pardon of his ſinnes, in feeling of Gods loue, and in the ſaluation of his ſoule: therefore it ſhewes, that there is no other cauſe of ſound ioy but in this alone; ſo that if we haue this, wee haue cauſe to reioyce and bee glad; but if this be wanting, either wee haue neuer the feeling of Gods loue, nor aſſurance of ſaluation, or elſe haue loſt it: and therefore ſhould vſe all bleſſed meanes to attaine vnto it againe, for we cannot haue one dramme of ſauing comfort and true ioy, but onely in the fauour of God, and the aſſurance of his loue for our ſaluation. *Vſe 1.*

This ſhewes that all the ioy of wicked men in their ſports and paſtimes is no true and ſolide ioy, but a carnall ioy, a ſwiniſh ioy: For how can the heart of that man or woman reioyce, which knowes not whether God loues them or hates them, whether they ſhall be ſaued or damned, *Vſe 2.*

ned, what ioy can they haue? It is madneſſe rather then ioy and mirth: *Dauid* ſaith, that wicked men ioy in their *Corne, Wine, and Oile*, outward and worldly things; but hee deſires the louing countenance of the Lord, his fauour and grace, which ſhall make him to ioy more then all they in their vanities: and then hee will lie downe in reſt, and peace, and ſafety: whereas the ioy of wicked men, it is gone in a moment, vtterly loſt and paſt recouery for euer.

Pſal. 4. 7.

And ſtabliſh mee with thy free Spirit.

2 Part of the verſe.

THis ſecond part of the verſe containes a prayer to the Lord for a new mercy; namely, the bleſſed grace of corroboration; to bee ſtrengthened in grace and obedience, and kept from ſin by the grace and ſpirit of God in time to come: As if he ſhould haue ſaid, O Lord my God,

God, I doe not onely pray for the pardon of my ſins paſt, which are many and great: but I do humbly intreat thy Maieſty to giue me power, and to ſtrengthen mee againſt the like euils in time to come; for I know my weaknes and the wickednesſe of my heart to bee prone to all ſin by nature: and if thou ſhouldſt pardon my ſins paſt, and not keepe mee from ſinne in time to come, I ſhould eaſily marre all, and runne head-long into all ſinne, and therefore I beſeech thy Maieſty ſtabliſh and ſtrengthen mee with grace from thy Spirit, that I may ſerue and pleaſe thee all my daies, with a willing and ready heart. *Note.*

Stabliſh mee.

THe word ſignifies properly, to vnderprop and ſhore vp ſomething that is weake, declining, and ready to fall.

Hence learne, that euen the beſt of Gods *Doctr. 5.*

Doct. 5. Man weak being left to himselfe.

Ex. 15. 24. Ier. 13. 23. Psal. 78. 40 Exod. 9. 27 Iudg. 3. 12. Mat. 12. 45 Heb. 6.

Gods children, that haue the greatest graces, and be strengthened in faith, yet if they bee left vnto themselues, alas, they be as weake as water, they be not able to stand against the least assault and temptation of the diuell. This *Dauid* felt and found in himselfe, and confesseth his weakenesse, and desires the Lord to establish and vphold him, to shore him vp by the grace of his holy Spirit. *Peter*, who seemed to bee a valiant Champion, and defied his enemies, and vowed hee would rather die then deny his Lord and Master Christ Iesus, yet being left to himselfe, how fouly did he fall, and cowardly deny him three times in one houre, at the voyce of a little girle; so all the fals and infirmities of Gods children, though neuer so wise as *Salomon*, strong as *Sampson*, righteous as *Lot*, holy as *Dauid*, doth proue this to bee true: And *Paul* though hee was a blessed vessell of mercy, greatly enlightned and sanctified, crys out: *O wretched man that I am*; and feares the great

Rom. 7 24.

corruptions

corruptions of his heart: The childe of God may bee compared to a ſtaffe in a mans hand, ſo long as thou doeſt ſtay it and hold it, it will ſtand vpright, but pull away your hand and downe it will of it ſelfe: Euen ſo do wee ſtand, while the Lord do ſtay vs and vphold vs, but if hee take away his hand and leaue vs, downe we go: Wee bee like a little infant that is in the nurſes hand, ſo long as ſhe holds it, it will go, and moue, and ſtand, but if ſhe pull away her hand it fals, and takes a knocke: As God alone is the Author of all grace, and firſt Fountaine of all mercy: he alone can turne the heart, worke faith, Repentance, and obedience; for it is God alone that muſt giue the ſecond grace, namely corroboration, continuance in grace, or grace to continue in faith and obedience.

This confutes the doctrine of the Papiſts, which hold that a man hauing grace from God to beleeue and repent, can merite at Gods hands grace to continue, that God ſhould *Vſe 1.*

ex condigno, giue him grace to continue, and that a man being once iust can make himselfe more iust, but *Dauid* doth heare confesse that all is of God.

Vse 3. This serues to reproue them who trust too much to their onwe power and goodnes, relye vpon their owne wisedome, knowledge, vertue, and strength: When once they get a little knowledge and tast in the word, oh they thinke themselues sure and well, they feare no danger, they defie the diuell: so long as they say their prayers and serue God well, they hope God will keepe them, and so are secure and careless: But of all men these be in greatest danger that least feare danger; looke on *Peter*, he was neuer more weake then when he thought himselfe most strong: *I said, I shall neuer bee moued: But thou turnedst away thy face, and I was sore troubled. Pride goes before the fall.* Psal. 30. 6. 1. Cor. 10. 12.

Vse 2. How should this make euery man to feare himselfe, to suspect his owne weaknes; *Blessed is the man that feares alwaies,*

alwaies, but hee that hardneth his heart shall fall into deſtruction or euill, where *Salomon* ſheweth, that that man that doth feare himſelfe and his owne weakneſſe is happy: but hee that is ſecure and truſts in himſelfe, ſhall certainely fall into euill. The ſecure ſinner that feares no danger is the greateſt ſinner: And therefore knowing our owne weakneſſe, how vnable wee are to ſtand of our ſelues, it muſt make vs relye vpon the Lord, pray vnto him, that he would vphold vs in integrity, faith, obedience, and true Repentance; for if *Dauid, Peter, &c.* did fall, whether ſhall we fall, if the Lord do but a little leaue vs to our ſelues.

VERSE XIII.

13 *Then ſhall I teach thy waies vnto the wicked, and ſinners ſhall be conuerted vnto thee.*

Dauid to his petitions ioynes promiſes.

IN this Verſe *Dauid* doth profeſſe vnto the Lord, that if he ſhall deale thus graciouſly

ously with him to pardon and remit his great and grieuous sinnes, and to receiue him againe into his loue and fauour, that hee will not be vnmindfull and vnthankfull for so great a mercy; but hee will become a Preacher and proclaimer of Gods mercy to others, and labour to turne many to God by true Repentance.

Parts of the verse: In this verse wee haue two parts: First, that promise which *Dauid* maketh vnto the Lord, and the duety hee vowes vnto him; namely, *I will teach thy waies vnto the wicked.* Secondly, the issue and blessed effect; namely this, that by his example many poore sinners shall repent, and come to God for mercy.

Then shall I teach.

Sense. THat is, after I shall finde, and feele thy mercy bestowed vpon mee, I will, like a vessell of mercy, draw it out to the good of others. *I will*, that is, I that haue fallen, and sinned

sinned so grieuously, and transgressed thy commandements, will teach and publish how mercifull, good and gracious thou hast beene to me, and to my soule, and will speake out of the sence and feeling of mine owne conscience.

Thy Waies.

BY the waies of God here is meant that course and manner of dealing which the Lord taketh with sinners when they doe truely repent; namely, that he is most ready and willing to embrace them, and shew mercy vnto them, when they shall acknowledge and confesse their sinnes, bewalie them, beg the pardon of them, and seeke to him for mercy.

Seeing *Dauid* doth here professe, that if God shall deale thus graciously with him, that then hee will bee a proclaimer of the same mercy to others: We learne that it is the duty of

Doctr. 3. The goodnes of God towards our selues must bee made knowne.

of euery one to ſhew vnto others what God hath done for his ſoule; when God is good and gracious vnto vs, wee muſt bee ſtill ready to acknowledge the ſame vnto others, thereby to draw them on likewiſe to a liking of the truth, and to ſeeke for the ſame fauour and grace at Gods hands *Mat.* 5. 16. *Let your light ſo ſhine before men, that they ſeeing your good workes, may glorifie your Father which is in heauen.* Thus the Spirit of God in the Scriptures remembreth the righteouſneſſe of *Noah*, the faith and obedience of *Abraham*, the patience of *Iob*, the chaſtity of *Ioſeph*, the meekeneſſe of *Moſes*. And Chriſt himſelfe doth teſtifie of the graces of God that ſhined in *Iohn* Baptiſt, *That hee was a burning and a ſhining light*, *Iohn* 5. Thus the Apoſtle *Peter* teacheth, 1. *Pet.* 2. *Haue your converſation honeſt amongſt the Gentiles, that they which ſpeake euill of you as of euill doers, may by your good workes which they ſhall ſee, glorifie God in the day of viſitation*, 1. *Corinthians* chapter 9.

9. verſ. 11. 12. 2. *Corinthians* 8. 1. 2. *Rom.* 4. 22. 23.

Wee learne hence, euer to be ready to make knowne vnto others, what God hath done for our ſelues, if ſo they may further Religion, or prouoke others to godlines, or bring glory to God. God is not aſhamed of vs to be called our God and to do vs good; let vs then neuer bee aſhamed to acknowledge his loue to vs: for it were a fooliſh modeſty in vs to conceale thoſe things which ſhould be vttered. There was a time indeed when Chriſt would not haue himſelfe, or his works, knowne; but that was when that knowledge might hinder him and his Preaching. But, *Math.* 10. 27. hee commanded his Apoſtles to ſpeake that in the light, which hee had told them in darkenes: And to Preach that on the houſe toppes, which hee had told them in the eare; For now would Chriſt haue himſelfe publiſhed abroad; And thus we ſee how to behaue our ſelues in reſpect of Gods gifts, wee muſt *Vſe* 1.

must not bee ashamed to confesse them, but deface them.

Doctr. 2. Thankfulnes required.

Seeing *Dauid* here professes vnto the Lord, that he wil not be vnmindfull and vnthankefull for his mercy shewed vnto him, but will, to the vttermost of his powers, praise God for it, and shew his thankfulnesse, in drawing others to God. Hence we learne, that it is the duty of all the children of God, that they should labour with their owne soules, to bee thankefull vnto God for euery blessing hee bestowes vpon them, to bee mindfull of it, to prayse God for it, and to shew it in doing good to others: It is all the Lord looks for at our hands, to acknowledge his loue and kindnesse, to bee thankful for it; and when we shall be truly thankfull for a benefit receiued; it is an excellent meanes to moue the Lord to bestow a new blessing vpon vs: as we see, if a poore man shall receiue a small fauour at our hands, and shall be thankfull for it: wee will say he is worthy to haue a good turne, it is well

Phil. 4 4. Ps. 18. 20.

well beſtowed, I ſee he is thankefull for it: So when the Lord beſtoweth a benefit vpon a man, and ſee hee is thankefull for it, and ſpeakes of it to the honour of God, the Lord is moued thereby to beſtow another: but he that is vnthankfull for the old, is not worthy to receiue a new.

Pſ. 126. 1. Gen. 14. 19 Pſal. 32. 12. Pſal. 33. 1.

Haſt thou receiued any ſpeciall fauour, bleſſing, or benefit of God, know it is thy duty to bee thankefull for it, to acknowledge it, to ſpeake of it, and to praiſe God for it. *Reioyce yee righteous in the Lord, for it becomes vpright men to bee thankefull.* It is a comely and moſt fit thing; and *Dauid* cals vpon his ſoule oft-times to performe this duty: *Praiſe thou the Lord, O my ſoule, & all that is within me praiſe his holy name: praiſe thou the Lord, O my ſoule, and forget not all his benefits.*

Vſe 1.

Pſal. 33. 1.

Pſal. 103. 2

And aboue all other mercies, let vs bleſſe God for his loue in Chriſt, for the pardon of our ſinnes, as *Dauid* doth heere, and *Pſalme* 103. *Forget not all his benefits, who gaue thee pardon of thy ſinnes: and forgaue thee all*

all thine iniquities: And therefore let vs remember this duty, and thinke more seriously of Gods blessiings and benefits bestowed vpon vs: the greatnesse of them, and number, and continuance of them; and so labour in some measure, to bee thankefull vnto God; and especially for the pardon of our sinnes in Christ Iesus: And withall, let vs shew it in doing what good wee can vnto others.

Vse 1. Let vs shunne that foule sinne of vnthankefulnesse, to forget Gods blessings, and passe ouer his mercies: let vs not bee like the nine leapers, who not one of them returned to praise God; onely the poore Samaritan, finding himselfe cleansed, came to blesse God for it: So let vs take heed that wee bee not found in that number, who forget Gods fauours: the Lord hath beene good vnto vs, washed and cleansed our soules in Christs bloud; let vs returne vnto God, let vs confesse it to his glory; and with *Dauid* call on

on our ſoules not to forget his benefites.

It is a note of an vnthankfull heart to obtaine a benefite, and not to acknowledge it; praiſe is comely, and well becommeth the Saints of God: The want whereof taketh away the comfort and ſweete fruite of Gods bleſſing from vs. It is a great offence to bee vnthankefull vnto men, but farre greater to God, in whom wee liue, moue, and haue our being. And therefore let vs learne, that whenſoeuer wee haue obtained ary fauour or bleſſing at Gods hands, bee it concerning this life, or the life to come. Let vs returne the calues of our lippes vnto him; and let vs neuer ſhew our ſelues more ready to aske, Then we are willing to praiſe the Lord when he hath granted the requeſtes of our lippes.

Doctr. 3. Fruite of Faith to ſeeke the good of others.

It is a ſpeciall fruit of faith and true Repentance, to conuey grace vnto others, to ſhew what God hath done for our ſoules, and to draw out the bleſſings which God hath

bestowed vpon vs, to the good and benefite of others. The Prophet *Dauid* calleth all men vnto him, and maketh his speech; *Come* (saith hee) *I will shew you what God hath done for my soule*: And the Elect are called vessels of Mercy, because they being themselues filled with the mercy of God, they should draw out the same, as good liquor, for the comfort of others. Saint *Paul* saith; *God had mercy on him, that hee might shew mercy vnto others.* The child of God is not like vnto churlish *Nabal*, to say; *Euery man for himselfe*, and keepe all for themselues; but they bee pittifull and bountifull; yea, and (to their power) helpefull vnto others

Psa.66.16.

Psal.116. Galat.3. 2.Cor.1.4. Esa.38.19. Luk.22.23

Vse 1. This may serue to comfort those who haue beene carefull for the performance of this duety, that haue beene carefull to make others partakers of the same comforts they haue reaped themselues. It is a blessed thing indeed when men haue endeuoured to their power to benefite others,

others, to exhort them, to admoniſh them, to comfort them, and in all things to haue ſought their good. O what a wonderfull conſolation and comfort ſhall this bee vnto vs when wee leaue this world, and goe the way of all fleſh, to remember wee haue ſought the good of others, *Daniel* 12. *ve.* 3. *They that turne many to righteouſneſſe ſhall ſhine as the Starres in the firmament*, Luke 12. *ver.* 43. *Bleſſed is that ſeruant when his Maiſter commeth ſhall finde ſo doing*: We ſhall finde more comfort of heart, and ioy of conſcience, when wee depart this life, that wee haue beene faithfull in that little committed to our truſt, and made othes: partakers of it, then if we had great aboundance of earthly bleſſings.

This may ſerue to reproue that common conceite in mens mindes, that ſo long as they doe well themſelues, they need not care how other doe, whether they ſinke or ſwimme; and therefore they keepe all to themſelues, neuer ſeeke to be- *Vſe 2.*

nefite others, like a couetous and fooliſh *Nabal*, parts not with a bit to *Dauid*: So theſe keepe all for themſelues, by no meanes ſeeke to draw out the graces of God for the good of others. But it is impoſſible for any Chriſtian man or woman, who hath taſted truely of the mercy of God for his comfort, and the worke of grace, but hee muſt communicate the ſame to the good of others; and indeed they are neuer ſo profitable as then: As wee ſee ſpices though neuer ſo ſweete, are not profitable vntill they bee rubbed and chafed: And therefore let vs remember to practiſe this duety to helpe others, and to teach them, and communicate our knowledge, comfort, experience, & iudgement euen to the good of others.

Eſa. 38.19.

Doct 4. What doctrines Miniſters ought to teach.

When *Dauid* ſaith hee will teach, not his owne waies, but Gods; namely, how the Lord dealeth with penitent ſinners, wee learne what is that the Miniſters of the Word ought eſpecially teach to poore ſinners;

ners; namely, *The waies of God*, that is, how God deales with poore sinners; namely, that hee is most willing to embrace them, and to pardon their sinnes, if they will vnfeinedly repent. Christ was exceeding plentifull in this kinde of teaching, howsoeuer hee did sometimes pronounce iudgements to impenitent sinners, yet it was his vsuall course to Preach Gods infinite mercy to all such as would repent, to inuite them, and allure them to turne to God. Math. 11. 28 Rom. 12. 1. 2. Cor. 5. 18. 19.

Vse 1. Well then, this may direct all such as the Lord hath called to Preach his Word, to take this course; that howsoeuer they may and must pronounce Gods iudgements against impenitent sinners, yet they must Preach Gods infinit mercy in Christ to all that will repent; and shew how ready the Lord is to shew mercy, to them that confesse and acknowledge their sinnes, bee weary of them, and desire pardon: For sure it is, that if there bee any sparke of

Reuel. 3. Luke 15.

grace in mens hearts, when they ſhall heare of Gods aboundant mercy in Chriſt, that the Lord ſtandeth at the doore and knocke, that the Lord is like the Father of the Prodigall child, will meete vs in the mid-way. It muſt needes, if there be not a heart of ſteele, make our bowels erne, and for ſhame to ſeeke vnto the Lord.

And it was *Paule* manner to entreat men that they would bee reconciled to God, to beſeech them in his name, with loue and kindneſſe, with teares and prayers, to pray them, to entreate them, to beſeech his hearers: And wee ſhall finde, that churliſh, rough, and harſh dealing, great words, and thundering ſpeeches, bee not alwaies the beſt to win mens ſoules: But when wee ſhall with a milde and louing ſpirit intreat men, and beſeech them to repent and turne to God, it muſt needs affect them.

Vſe 2.

It muſt ſtirre the hearers vp to a moſt carefull and attentiue hearing and

and listening to the word of God. For a man cannot know the waies of God by nature: No, by nature wee conceiue of God as a terrible Iudge, and angry God, and flie from him as *Adam* did: and therefore wee had need to haue the word of God taught vnto vs, and bee instructed in the waies of God, how the Lord God hath shewed mercy vnto great sinners, and will to vs, if wee can repent, and seeke vnto him. For the Lord must draw vs by his mercy, else wee cannot come at him.

To the wicked: and sinners shall bee conuerted vnto thee.

THat is, impenitent sinners, that liue in sinne, without Repentance. Hence marke who had need to bee taught in the waies of God: namely, poore sinners, that liue and lie in sinne, euen the lost sheep of the house of Israel; such as sit in darke-

Doctr. 5. Ignorant are to bee taught the waies of God.

neſſe, and in the ſhaddow of death, ſuch as neuer heard of God, of faith, Repentance, &c. Such poore ſoules had need to bee taught the waies of God.

Vſe 1. This may admoniſh all thoſe, that be ſet ouer Gods people, Magiſtrates & ſuch as haue power in their hands to prouide that ſuch poore ignorant people as want the meanes, may bee taught the waies of God. For as S. *Paul* ſaith, *How ſhall they call on him, on whom they haue not beleeued? How ſhall they beleeue on him, of whom they haue not heard? How ſhall they heare without a Preacher?* And, *where Prophecying failes, the people periſh.* And it is ſaid of our Sauiour Chriſt, that when hee ſaw the people, as poore ſheepe, hauing no ſheapheard, hee had compaſſion on them, and his bowels erned towards them. Oh that the bowels of all ſuch as haue charge to looke vnto it, might erne for the poore ſoules of the land, to prouide for them the bread of life.

Ro. 10.14.

Pro. 29.18.

Marke 14.

Vſe 2. The cauſe why men liue in ſinne, bee

bee ſo vile, wicked, and vncleane, is, becauſe they bee not taught the word and waies of God: it could not bee if they were taught and inſtructed, that they ſhould bee ſo vile and wicked, ſo ignorant, prophane, irreligious, and ſuperſtitious: But where viſions faile, the people muſt needs periſh.

And therefore thoſe that ſeeke to take away Teaching and Preaching of the Word of God, of what ſpirits are they? *Dauid* hee thinkes it the onely way to bring men to God, to conuert poore ſinners: and therefore to take it away, to roote out the Miniſtery of the Word, and meanes of ſaluation, what is it elſe but to caſt away the ſoules of the people? to famiſh them, to pine them, and to ſtarue them. And therefore let vs pray to God with CHRIST, that the Lord of the Harueſt would ſend forth Labourers into his Harueſt. Math 9.

The ſecond part of the verſe ſhews the fruite of this duety, that *Dauid* will 2 Part of the verſe.

will performe: namely, that heereby, by his doctrine, and by his example, many a poore sinner shall be conuerted vnto God.

Doctr. 6. Conuersion of a sinner is Gods worke.

In that *Dauid* heere promiseth to himselfe this vse and fruite, that hee shall bee by his Preaching and example, a meanes to bring others to God. Hence wee may learne a gracious comfort for all godly Ministers of the Word, who labour both by life and doctrine to win others; that if they shall be painefull in teaching, and carefull to liue a godly life, they shall certainely finde the blessing of God vpon their labours, to the conuerting of sinners, and sauing of soules. *If I had sent these Prophets, and if they had stood in my counsell, and declared my waies vnto my people, then they should haue turned them from their euill waies, and from the wickednesse of their inuentions.* Ier. 23. 22.

Where the Lord shewes that all such as be the true Prophets of God, stand in his steed, teach his waies, they shall see the blessing of God vpon

vpon their labours: And the cauſe why men conuert not ſoules, is, becauſe they were neuer ſent of God, and doe not teach Gods waies, and ſtand not in his ſteed: or elſe becauſe, though they teach the truth, yet their liues bee vile and wicked; they plucke downe with one hand, that they build with the other, and deſtroy that in life, which they teach in doctrine.

Hence marke the reaſon why ſo many great and learned men, of excellent gifts, wit, and learning, do not conuert many ſoules vnto God: Becauſe, they either teach not Gods waies, but their owne waies, their wit, eloquence, and deuices; or elſe, though they teach well, yet they liue ill, and ſo cauſe their doctrine to bee leſſe regarded, and weaken the power of it by their ſinnefull life: And it pleaſes God in his great mercy to vſe the labours of his poore ſeruants, who dare not ſpeake their owne word, nor ſeeke themſelues, but Gods word, in plaine euidence and

Vſe 1.

and simplicity, and liue according to their teaching, the Lord doth blesse their labours for the conuersion of sinners, and sauing of poore soules.

Vse 2. It might admonish all those, who either teach their owne waies by painted eloquence, toyes, or tales, or else though they teach the truth, that they ioyne with it a godly life, else they may teach long enough ere they do any good; and if they would conuert sinners, let them first be conuerted, *When thou art conuerted strengthen thy brethren*; And let no such careleſse Ministers wonder that God giues no blessing to their labours, seeing they faile either in teaching Gods waies truely and plainely, or else, in life they liue, wickedly and offensiue.

Luke 22.

VERSE XIIII.

14 *Deliuer me from bloud, O God, the God of my ſaluation, and my tongue ſhall ſing ioyfully of thy righteouſneſſe.*

IN this verſe, yet once againe, *Dauid* returnes to intreat for mercy and fauour at the hands of God, that hee would pardon his great and grieuous ſins, yea his bloudy ſinne: and that God would in mercy deliuer him from that puniſhment which was due vnto him for the ſame, for hee intreats the Lord to deliuer him from bloud, that is, his heynous and capitall ſinne of murder, and ſhedding that innocent bloud of *Vriah* his faithfull ſeruant, and many others with him, ſo alſo the puniſhment due vnto it.

Dauid cannot ſatisfie himſelfe in ſeeking mercy for his ſinnes.

2. Sam. 11.

This verſe containes two parts, firſt, a requeſt with great earneſtneſſe

Part of the verſe.

neſſe to God for deliuerance from his grieuous ſinne, *Diliuer mee from bloud.* Secondly, reaſon to moue the Lord thereunto; namely, taken from the glory of God, which hee will ſhew forth: *And my tongue ſhall ſing ioyfully of thy righteouſneſſe.*

In the petition, firſt marke what is the requeſt; namely, that God would deliuer him from bloud: that is, a moſt cruell and bloudy ſinne of ſhedding the innocent bloud of many of his Subiects. Secoudly, the manner of his requeſt, *O God, thou that art the God of my ſaluation*, that hee prayes to God now with faith, aſſuring himſelfe, that vpon his Repentance God was now reconciled vpon him: and though he had ſinned grieuouſly, yet not cleane fallen from grace; but ſo, as ſtill hee could call God, his God, and the God of his ſaluation.

Deliuer

Deliuer mee from Bloud.

THat is, from the puniſhment which is due vnto me, for ſhedding the innocent bloud of *Vriah* and the reſt, which were ſlaine with him.

Doctr. 1. The heynouſneſſe of the ſin of murder.

We muſt obſerue that which hath beene taught before; namely, that *Dauid* prayed often and earneſtly vnto God for the pardon of his ſins, hee could not at on or two petitions obtaine it, but is faine to pray againe, & againe for pardon. Hence wee learne that murther and ſhedding of innocent bloud is a moſt horrible ſinne; and hee that is guilty of bloud it will wound his conſcience, it will make him to quake and tremble at Gods vengeance, which purſues him, vnleſſe he repent, as in *Cain*, after hee had ſlaine his brother, and the Lord had brought him to a ſight of his cruell murther, he cries out, that his ſinne is greater then could bee forgiuen, and that euery one that meetes him

Gen. 4.

him would kill him, such is the conscience guilty of murther, it can finde no rest, no ease, in company, or alone, in any thing, but torments of conscience till God giue grace to repent.

Neither may wee thinke that this guilt and terrour of conscience commeth through the guiltinesse of the Law, shame of the world, or feare of punishment; For let a sinner haue security giuen him from all Law, and freedome from all punishment, yet a Murderer should neuer be quiet, his conscience would euer trouble and torment him, yea and follow him vp and downe in all places and open his owne mouth to bewray himselfe. Thus is Gods iudgement vpon them that should feare all things, who will not feare him that made all things. If a man had all the pleasures that heart could desire, yet can they giue no true comfort and contentment when the conscience is guilty of horrible sins: And albeit for a time the conscience

ſcience of carnall men that neuer truely repented of their ſinnes, ſeemeth to bee at reſt, yet it is as a wilde and ſauage beaſt, which lying aſleepe ſeemeth tame and gentle, but being rayſed and rouſed vp flyeth in a mans face. *Gen.* 42. 11.

Seeing murther and ſhedding of innocent bloud is ſo horrible a ſinne, ſoodious and execrable, ſo fearefull and damnable, how ſhould it make all men ſhunne it, and bee affraid of it, neuer to embrue their hands in the bloud of any man, for bloud will haue bloud: *VVho ſo ſheddeth mans bloud, by man his bloud ſhall bee ſhed, for in the Image of God made hee him:* Gen. 9. 6.

Vſe 1.

And this was one ſpeciall thing which moued *Dauid* to intreate the Lord, not onely to pardon his bloudy ſinne of killing *Vriah*, but alſo that hee would not puniſh him, and bring his vengeance vpon him, and his children after him, for ſhedding of his bloud. Well then, abhorre this fearefull ſinne of murther, for bloud will haue bloud, and will cry

for vengeance to heauen. And heere wee are to bewaile our ſinneful times, that ſhedding of bloud is not puniſhed more ſeuerely: wilfull muther is winked at, and made but a mony matter; *Yea* (ſaith the *Lord*) *becauſe of oathes the land ſhall mourne*; ſo for murther it ſhall mourne. Well; let vs beware of this foule ſinne of murther, and ſhunne all occaſions that tend to it, as hatred, deſire of reuenge, quarrelling, fighting, &c.

Ier. 23.10. Hoſ. 4.

Vſe 2. If it bee ſo heynous and horrible a ſin to ſhed the bloud of the body, and to kill the body: if murdering of the body bee ſo heynous, what ſhall become of ſoule-murtherers, that ſhed the bloud of poore ſoules? It is ten thouſand times more grieuous, as the ſoule is farre more worth then the body: and if he ſhall periſh, & is worthy to die that murders the body; how much more is he worthy to die, that ſheds the bloud, not of one, but of many a poore ſoule? And ſuch be all thoſe, which either teach

Ezech. 3.

not

not the word of God at all, or teach it negligently, they bee ſoule-murderers, and ſhall giue a feareful accound for it one day.

We ſee that no man, though neuer ſo great, can go free frō Gods iudgement for muther; *Dauid* was a great King, a man that was aboue all mens Lawes, yet the conſcience of his ſin accuſed him, and hee could haue no reſt till hee had got the pardon of it: So as we ſee the great force of mans conſcience, though hee could eſcape all the iudgements of men, yet conſcience will accuſe till God do cleare him: And this wee may ſee in many men, who being guilty of this ſinne, though they haue by money or friends got pardon and freedome by the Law of man, yet if God touch them for it; they can neuer haue peace, till they haue bewailed this ſin, and got the pardon from God: but ſome of them euen pine and languiſh away, and neuer looke vp all their daies, ſuch is the conſcience of murther and ſhedding innocent

Vſe 3.

Eſa. 66.24. Mark. 9.44 Pſal. 29.3. 45.7.

bloud, that hee may flie a thousand miles, he may be a great man, a king, that no man dare call him to accompt, yet hee caries that in his bosome which will dog him, and pursue him, neither shall hee finde rest, till hee haue repented, and be reconciled to God by the bloud of Christ Iesus.

Doctr. 2. God hath mercy for such as seeke mercy.

Heere is matter of comfort for such as haue beene great and grieuous sinners, notorious wicked liuers, that if they can repent, be humbled, bewaile their sins, beg pardon, the Lord will shew them mercy: *Dauid* heere found fauour for the pardon of his bloudy sinnes, Adultery and Murther, vpon his true Repentance: So *Peter* for his grieuous and heynous sinne, and *Mary Magdalene*, out of whom went seuen deuils, was saued; *Lot* though he committed incest with his owne daughters, yet found fauour at Gods hands, so as wee see great sinners, if they can repent, shall finde great mercy.

Luke 8. 2.

This

This is warranted from the Lords owne mouth, *Esay* 1. 18. *Though your sinnes were as crimson, they shall be made as white as snow, though they were red like scarlet, they shall bee as wooll*: And againe, *Esay* the forty foure chapter, and two and twentieth verse, *I haue put away thy transgressions like a cloud, and thy sinnes as a mist.* Esay 33. 24. and Esay 43. 25. Ier. 31. 31.

Let euery one of vs listen to this doctrine; hast thou beene a notorious wicked liuer, a miserable sinner, a common drunkard, a filthy liuer, a most notorious blasphemer, a theefe, or robber? Hast thou hated and persecuted Gods Ministers, and his deere children, and contemned the blessed Gospell of Iesus Christ? Well, loe if thou canst truely repent, confesse thy grieuous sinne, bewaile it, cry to God for mercy and pardon of it, the Lord will shew thee mercy; so as no sinne, though neuer so great, can seuer thee and cut thee off from mercy, if thou

Vse 1.

Esay 1. 16. 18.

haſt grace to repent, ann begge the pardon of it: And therefore though thy ſins haue beene many and great, adultery, murder, &c. take heed thou deſpaireſt not with *Cain*, to ſay, *My ſinne is greater then can bee forgiuen*: but repent with *Dauid*, and God will pardon it.

Vſe 2. Let no man preſume hereupon to ſinne, becauſe God will pardon great ſinnes: for as it is true that God will pardon great ſinnes, when men repent truely of them, ſo without Repentance, there is no pardon of the leaſt ſinne; and if thou ſhalt wittingly and willingly ruſh into great ſinnes, it is a great doubt that thou ſhalt neuer, or hardly get out of them: Hee that ſinnes becauſe God is mercifull, doth abuſe his mercy, and then his mercy ſhall be turned into iudgement: Gods mercy ſhould lead vs to Repentance, and not make vs bold to ſinne. Rom. 2. 4.

Doctr. 3. The puniſhment Seeing *Dauid* prayes and intreats the Lord, not onely to deliuer him from ſinne, but alſo from the puniſhment

ment due to his ſinne, that curſe of God which was due to his grieuous ſinnes of adultery and murther: as the Prophet told him, becauſe hee had done this euill, *The ſword ſhould neuer depart from his houſe, and his owne ſonnes ſhould defile his wiues.* We learne in regard of Gods fearefull iudgements, plagues, and puniſhments that attend and waite vpon ſinne, to bee affraide to commit ſinne againſt God, for ſure it is, that the curſe followes ſinne, and as ſinne growes, ſo growes the curſe, For the Lord is a iuſt God, and muſt needes puniſh the tranſgreſſours of his Law: And although he take not his louing kindneſſe from them, neither ſuffer his truth to faile, yet hee will viſite their tranſgreſſions with the rod, and their ſinnes with ſcourges, as wee may ſee heere by the example of *Dauid*, of the people of Iſrael, *Iudges* the fourth chapter, the firſt and ſecond verſes: of *Miriam*, *Num.* 12. of *Salomon*, *Aſa*, *Iehoſaphat*, *Ioſiah*, *Hezekiah*, *&c.* If

of ſinne ſhoudterrifie vs from ſinning. 1. Sam. 12.

then weee breake his Statutes and keepe not his Commandements: when hee ſearcheth with lights and findeth out our ſinnes, we muſt with *Achan* giue the glory to God and make confeſſion vnto him; we muſt pronounce righteouſneſſe to belong vnto him, and vnto our ſelues open ſhame and confuſion of face for euer.

Vſe 1. Well then, let vs remember this, if wee ſinne, certainely the Lord will plague vs, and puniſh vs, either in our body or ſoule, goods, or good name, wife or children, the Lord will find vs out, wee cannot eſcape his iudgement, wee cannot hide our ſinnes from him: if men could bee perſwaded of this, oh! they would bee affraid to lie in ſinne, if they thought God were a iuſt God to puniſh them and plague them for their ſins: how dareſt thou ſinne if thou couldeſt bee perſwaded of this, that God will certainely plague thee? Indeed the mercy of God ſhould make vs loath to ſinne, but

but if that will not, yet let his iuſtice terrifie and fright all ſecure and careleſſe ſinners.

Let no man ſooth himſelfe, to thinke hee ſhall eſcape. If any man heare the curſes of Gods Law againſt ſin, and ſhall bleſſe himſelfe in his heart, ſaying, I ſhall haue peace although I walke after the ſtubbornneſſe of my heart, then the Lord will not bee mercifull to that man, but the wrath of the Lord, and his iealouſie ſhall ſmoake againſt him, and hee ſhall bring vpon him euery curſe written in this Law to root him cleane out; *I will viſite thoſe that bee frozen in their dregges, and ſay in their hearts, God will neither do good nor euill,* and if neither the mercy of God will moue vs, nor his iudgements make vs afraid to commit ſinne, our caſe is fearefull and damnable.

Vſe. 2 Leu. 26. 14

Note.

Laſtly, ſeeing God chaſtneth his owne children, when they offend: then it muſt needes follow, that the wicked, which are none of his, ſhall not eſcape his reuenging hand: If the

Vſe 3.

the Lord be ſo ſeuere againſt ſin and ſinners, that hee will not ſpare, no not the ſins and falles of his owne deare children, beeing of his owne houſhold, and Citizens of his owne Kingdome, and the members of his owne body; if the Lord do deale ſo ſharpely with theſe, Oh how heauy will he lay his iudgements vpon the wicked? 1.*Pet.*4.17. 18. *The time is come, that iudgement muſt beginne at the houſe of God: If it firſt beginne with vs, what ſhall bee the end of them, which obey not the Goſpell of God? And if the Righteous ſcarcely be ſaued, where ſhall the wicked and ſinner appeare?* But God correcteth the godly in mercy, the wicked in wrath; The one as a louing father, the other as a iuſt iudge. O that all wicked and vngodly men would lay this to heart, and know that aſſured iudgement is reſerued for them at the great day of the Lords generall Aſſiſes, when they ſhall, will they, nill they, pleade guilty at Gods Barre, where the Regiſter Booke of all their actions,

ſhall

ſhall be brought forth, and they ſhall receiue according to their workes.

In that *Dauid* ſpeakes in the plurall number, *Diliuer mee from bloud*, that my moſt haynous, horrible, and cruell ſin: hee doth not mince it or leſſen it, but ſets it out in his colours, a bloudy ſin, a monſtrous ſin; therefore in true Repentance and confeſſion of our ſins, wee muſt labour to aggrauate them to the full, to ſet them out, to make them appeare as vile and filthy as we can: for thereby we ſhew our griefe and hatred for them.

Doct 4. True note of a penitent, to aggrauate his ſinne.

This condemneth moſt men, who when they are told of their ſinnes, do ſeeke to leſſen and excuſe them, to make them little ſins, or no ſins, if they could well; it is a ſigne of a naughty heart, as we ſee in *Saul*, who would not confeſſe his ſin, but excuſed it, it ſhewes men are not humbled nor grieued, haue no hatred of it: But if we do truely ſee the loathſomeneſſe of ſinne; Oh wee would aggrauate it, yea ſpeake as bad as we

Vſe.

2. Sam. 15.

wee can of it, and not excuſe it in any caſe: the ſecond thing in the petition is the manner of it; namely, that hee doth pray in faith and affiance of Gods mercy, for he praies vnto God and deſcribes him to be the God of his ſaluation, becauſe hee put all his affiance in Gods mercy for ſaluation, and acknowledgeth it to be the gift of God.

Doct. 5. Faith required in prayer.

In that *Dauid* thus prayeth for the pardon of his ſins, with faith and affiance. We learne, that if we deſire to obtaine our requeſts, wee muſt pray to God with faith, and affiance in Gods mercy: for at the ſame time, that God toucheth a poore ſinner to mourne for his ſins, and to repent, he giues him faith to pray to God, with affiance for pardon and ſaluation: So then wee ſee what ſoeuer we aske at Gods hands we muſt aske in faith; *If any lacke wiſedome, let him aske in faith and wauer not, for hee that wauers, can haue no hope to obtaine at Gods hand*

Iam. 5. 6. Heb. 11. 6.

Whoſoeuer doubteth whether God

God will grant his requeſts, or not, can neuer pray for any thin earneſtly and effectually. This our Sauiour teacheth, *Mar.* 11. 24. *Whatſoeuer yee deſire when yee pray, Beleeue that ye ſhall haue it, and it ſhall bee done vnto you.* And none can haue this aſſurance, that God is ready to heare them and to grant their requeſts, but onely the faithfull, who haue firſt this aſſurance, that their ſinnes are pardoned, and that they are reconciled vnto God in Chriſt Ieſus.

How ſhould this moue vs all to labour to get ſauing faith, that ſo wee might pray in faith, and obtaine our requeſts, pardon of ſins, wiſedome, the gifts of God ſpirit, &c. For hee that comes in vnbeleefe, can looke for no mercy at Gods hands: And therefore the prayer of many vnleeuers, ignorant ſoules (alas) they bee but babblings, and can doe no good: O then let vs labour to bee able to ſay; My God, giue mee this or that. *Vſe 1.*

This muſt teach vs to moderate *Vſe 2.*

our

our desires, and take heed wee aske not any thing that is not warranted by the word, for vnlesse it be warranted by the word, wee cannot haue any assurance hee will heare vs: for there is no faith without the word, and therefore when wee shall aske things at our lust and pleasure, it is iust with Almighty God not to heare vs.

Doctr. 6. Praise of our saluation properly belongs to God. Ro. 6. *vlt.*

When *Dauid* cals the Lord, *My God*, and, *the God of my saluation*. He acknowledgeth that saluation, pardon of his sinnes, life, and all good things come from God, and are his gracious gifts in Christ.

It is hee who at the first gaue vs life, when wee were starke dead in trespasses and sinnes. It is he againe that keepes our soules in life: If wee fall, hee rayseth vs vp: when wee wander, hee re-calleth vs from iudgements past, present, and to come, hee hath, doth, and will deliuer vs; so that hee may well bee called, *The God of our saluation.*

Vse 1.

Let vs then acknowledge this, that

that all the good things wee inioy, the fauour of God, pardon of our ſins, iuſtification, ſanctification, redemption, &c. all theſe are the free mercy and gifts of God in Chriſt, and then wee ſhall learne to depend on God for the comfort of this life: for if wee know God hath giuen vs Chriſt, and deliuered vs from ſinne, death, and hell: how then can hee deny vs the leſſer things for this life? Rom. 8. 32.

Vſe 2. Seeing ſaluation is the gift of God, we ſee that the Doctrine of the Papiſts is erronious, who teach men, that they may merite ſaluation and mercy at Gods hand, pardon of ſin, ſaluation and life eternall: *Dauid* acknowledgeth it to be the free gift of God: and therefore let vs abhorre their doctrine, and our goodneſſe, or worthineſſe, and acknowledge that all wee may enioy for ſaluation it is the free and vndeſerued fauour of God in Chriſt Ieſus. Rom. 6. Dan. 9. Iob 42. 6. Epheſ. 2.

Dauid hee felt now the heauy weight of Gods anger which preſſed him

him downe exceedingly, and brake his heart; yet withall, hee felt the mercy of God, which made him bold to go to God for pardon, ſo that hee could call him, my God, Wherein we may note the difference of Gods children from infidels that haue no faith: the childe of God although hee be touched at the quick, with the feeling of Gods diſpleaſure, yet he can by faith go to his Father, and make his moane vnto him: But a wicked man that hath no faith in Chriſt, he conceiueth nothing but Gods anger and iudgement, and therefore flies from him, and cannot giue one rap at Gods mercy ſeate, cannot for his life cry, *My God*, and *my Father*: but is faine to run from God, and ſo in time, to diſpaire, as *Caine* and *Iudas*.

Note.

And my tongue ſhall ſing of thy righteouſneſſe.

THeſe words containe in them the reaſon of his requeſt; as if he ſhould

ſhould ſay: If thou ſhalt, O Lord, pardon my ſinne, and in mercy deliuer mee from the curſe and puniſhment due to me for them, my tongue ſhall bee a Preacher and publiſher of thy mercy vnto others; *And my tongue ſhall ſing of thy righteouſneſſe*; By righteouſneſſe is not meant here, the iuſtice of God, whereby he takes vengeance for ſinne: but by righteouſneſſe is meant the merciſull dealing of God in keeping promiſe with all Repentant ſinners in pardoning and remitting their ſins, & receiuing them to mercy.

Doctr. 7. Godsmercies muſt vntie our tongues to praiſe him Luke 22. 1.Cho. 19. Acts 11. 18. 1. Theſſ. 2. 19.

It is impoſſible for any man or woman, who haue truely taſted of Gods mercy in Chriſt for life and ſaluation, to keep it in as it ſhall not breake forth and appeare: but hee that hath his heart affected with Gods mercy in Chriſt, it will vntie his tongue to ſpeake of it, and to praiſe God for it. As it is not poſſible to keepe fire, ſo cloſe, it will ſmoke and flame in time: So the feeling of Gods loue cannot but break

out and appeare to the good of others.

Well, by the rule of this doctrine, wee may see that very few haue their hearts affected with the mercy of God in Christ, because they seldome or neuer take occason to speak of it, and to prayse God for it. The poore Leaper finding himselfe to be cleansed, came to praise God for it: and *Naaman* would giue *Elisha* a reward; but our hearts haue no comfort in it; therefore we open not our hearts to praise God.

Luke 17.

And my tongue.

MArke how *Dauid* speaks, that as in heart he will blesse God, so in words he will praise him.

Of all the parts of mans body, the tongue serueth to honour God, and to praise him: that serueth to vnfold the truth of God, to blesse him, to praise him, and to instruct others.

Iames 3:

Well,

Well, seeing that God hath of all members of the body, ordained the tongue to bee that member whereby wee shall honour and praise him; let vs gouerne our tongue so, as it may serue to open his will, to praise and blesse him, to speake of his wounderous workes: let vs vse it well in prayer, in speaking of Gods mercy and iudgement, to instruct others: and in any case let vs set a watch before our mouthes, that we sinne not in speeches; *If any man sinne not in his tongue, he is a perfect man.* Iames 3.

Of thy righteousnesse.

HEe cals Gods faithfulnesse and truth in keeping promise to repentant sinners; *His righteousnesse*: wherein note a wounderfull comfort to all Repentant sinners, that God auoucheth hee should be vniust, and vnrighteous, if hee should not giue them mercy and pardon when they repent: seeing hee hath tied himselfe by

Doct. 8. Gods righteousnesse what.

Note.

by his promise: so as if he should not shew them mercy, he should bee vniust, and deny himselfe, and bee no God.

Vse. Well then, let this prouoke euery man to repent, and turne to Gods: for if thou doest bewaile thy sinnes, and begge pardon, thou mayst challenge it at Gods hands, vrge him with his promise, and hee can no more deny thee mercy, then hee can deny himselfe: for he should not be iust in his promise, if he should not pardon Repentant sinners. And this me thinkes should bee a wonderfull inducement to moue all sinners to repent, seeing the Lord is true of his word, and can not deny thee mercy, vnlesse hee should deny himselfe, and so bee vniust, which is impossible: for hee is true of his word.

VERSE XV.

15 *Open thou my lippes, O Lord, & my mouth shall shew forth thy praise.*

Dauid

Dauid hauing ſundrie times prayed, and preferred many requeſts to God for grace and mercie for pardon of his ſins; in the 13. & 14. verſes he vſeth a reaſon, drawne from his thankfulneſſe, which hee will ſhew vnto God, in laboring to ſet forth his glorie, in being a faithfull and zealous Preacher of Gods mercy vnto others, to draw them to God.

But heere in this Verſe, *Dauid* finding & feeling his mouth, as it were, ſtopped, and his lips tied vp, by reaſon of his ſinnes, and the feeling of Gods anger, entreateth him to open his lips againe, and to giue him matter of praiſe and thankeſ-giuing.

Open thou my lippes.

AS if hee ſhould ſay, O Lord, I confeſſe that my ſinnes, and the great griefe I haue conceiued for them, Sence of the words.

them, by the ſenſe and feeling of thy diſpleaſure, hath ſtopped my mouth, ſo as I am not able to preach thy mercy, and to praiſe thee as I deſire: now then I beſeech thee Lord, to take from mee that ſorrow and extremity of griefe, pardoning my ſins, and receiuing me into fauour, that I may haue matter miniſtred vnto mee to praiſe thy Name for the pardon of my ſins, deliuer mee from thy wrath, and eternall damnation.

Doctr. 1. Sin takes away the vſe of the tong, that man cannot ſpeake as hee ſhould.

So long as the conſcience doth accuſe for ſinne, and men are not aſſured of Gods loue in Chriſt, poore ſoules, they cannot ſo much as once open their mouthes, and moue their tongues and lippes to praiſe GOD with any ſound comfort: For how can a condemned man doe this, that can find nothing, but hell in his conſcience, and trouble of minde? No, the ſin, and griefe for ſin, and feare of Gods wrath will ſtop the mouth: Let any man take triall of his owne heart, and hee ſhall finde this true by his owne experience, that the guiltineſſe

neſſe of ſinne, and accuſation of conſcience for feare of Gods anger, will ſtoppe a mans mouth, ſo as hee ſhall not bee able to open his mouth with comfort to praiſe God.

Yea, although a man be elected, called and ſanctified the deare childe of God, a ſound Chriſtian, yet when he ſhall fall into ſin, adultery, murther, &c. when the poore Conſcience is now vpon the racke, hee ſhall feele a hell for the preſent, hee ſhall find his mouth ſtopped; ſo as where he could before praiſe God thankefully, and comfortably, and call on his name: yea, hee would bee a meanes to ſtirre on others, yet after the committing of ſinne, and accuſing of conſcience, he ſhall finde his lippes tied vp, and his mouth ſtopped for the preſent time: no power, nor will, to praiſe God: No, but this will ſound often and lowd in thy eares; *What haſt thou to do to declare my ordinance, and to take my Name into thy mouth?* So that a poore ſinner in diſtreſſe, and feeling the conſcience to accuſe for ſome Pſalme 50

ſinne, and fearing Gods diſpleaſure, ſhal feare euen to name and mention the name of God.

Vſe 1. Seeing this is the wofull and bitter fruite of ſinne, againſt knowledge and conſcience, euen to ſtoppe our mouthes, and to tie vp our tongues, ſo as wee ſhall not bee able once to open our lippes to praiſe God with comfort. How ſhould this make vs exceedingly afraid of ſinne, to commit it, to be afraid of offending *God*, and wounding our conſciences, ſo as we ſhall not dare to name the name of God. We ſee they which be neare to the king, or great perſons, if they know any thing that offendes them, ſo as they ſhall not endure in their preſence, they will be carefull to ſhun and auoide it. Well, ſinne is of that nature, that it will make vs afraide once to name the name of God, and aſhamed to come before him, and quake to call vpon him.

Vſe 2. If thou canſt now call vpon God with comfort, and praiſe him rheerefully with peace of conſcience: Oh

make

make much of it, and take heede of ſinne and diſobedience, for that will be a meanes to ſtop the mouth of the conſcience, and make thee that thou ſhalt not bee able to open thy lips to praiſe the Lord.

Wee ſee heere, that all the praiſes that wicked men offer vnto GOD, they bee but as deſperate ſongs of a condemned man: as if one arraigned and condemned of treaſon, ſhould ſing and make himſelfe merry when he is at deaths doore, it is but madde mirth; *Is any man merry? let him ſing Pſalmes: Is any man ſad let him pray*; ſo then, ſeeing wicked men liue in ſin, in danger of Gods vengeance, hell and damnation, it were better for them to weep and wring their hands, as, *Howle and weepe ye rich men.* So if wicked men knew all, and ſaw Gods vengeance hanging ouer them, hell fire gaping for them, and the deuill leading them blind-fold to the place of perdition, they would change all their mirth into lamentation and mourning; for ſo long as thou liueſt in

Vſe 3.

Iames 4.

Iames 4.9.

in ſinne, without aſſurance of Gods mercy in Chriſt, alas, thou haſt no power to open thy lips, or to moue thy tongue to praiſe the Lord.

Doctr. 2. No ability in man to performe any good.

If *Dauid* could not of himſelfe open his lippes to praiſe God, but the Lord muſt vnlocke them by the key of the Spirit, and put his finger into his mouth, and ſay *Ephata*: hence we learne, that it is not the power of man to keep the law of God, to merit heauen and ſaluation by his owne goodneſſe and merites: for if a man haue not this power, ſo much as to open his lips, how much leſſe to performe the whole Law, and ſo to merit heauen and ſaluation? No, a man can not of himſelfe thinke a good thought, but the Lord muſt worke both will and deede.

Vſe 1.

It ſerues to pull down the pride of mans heart: for by nature we are giuen to thinke well of our ſelues, to admire our owne goodnes and worthines, and our owne gifts, as if we could doe great matters; and yet (alas) fooles that we bee, we are not able

able to open our lips, but by the help of God; but if God haue giuing thee any gift or power, to doe, or ſpeake well, bee not prowd of it: *What haſt thou that thou haſt not receiued?* Oh then, why art thou prowd of it? Wel, let vs acknowledge whence wee receiue all, and giue God the glory.

Vſe. 2 It condemnes the erronious Doctrine of the Papiſts, who ſo much iuſtifie mans free-will and goodneſſe, that he being but helped by grace a-little, is able to keep the Law, yea to merit ſaluation and life eternall: But if thou canſt not by thine owne power, ſo much as moue thy lips, or open thy mouth; how can they with all their goodneſſe, keepe the Law, and ſo merit ſaluation?

Vſe 3. Seeing the motion of the lips, and ſo of the whole body, is of God, and no man can ſpeak a word but by the power of God, nor ſay, *Chriſt is the Lord*, but by the power of the Holy Ghoſt; *yea in him wee liue, moue, and haue our being:* Oh then! how ſhould wee bee moſt carefull to ſpeake and do:

Acts 27.

1. Reg. 13. 4.

do, so as God hath glorie; for vnlesse the Lord giue thee power, thou canst not moue thy finger, nor thy tongue, nor once open thy lips, if the Lord deny thee this fauour, and with-hold his power, as in that wicked *Ieroboam*, when he would haue slaine the Prophet of God, for crying against his sinnes, the Lord smote his hand so that it withered, and hee could not pull it in againe. Well, let vs all take heed how wee speake, and abuse our tongues, lest the Lord in iustice do make them cleaue to the roofe of our mouthes for the same.

Second part of the Verse.

The second part of the verse containes a solemne protestation of *Dauid*, that if the Lord shall thus shew him mercy, in pardoning his sin, and receiuing him into fauour againe, that then he will be most willing and ready to praise God, and to publish his mercy and goodnesse, whereby the Lord shall reape much glory.

Doctr. 3. Thankesgiuing a necessary duety.

Here we see, what it is that God requires at our hand for all the mercies hee bestowes vpon vs; namely, praise

praiſe and thankeſ-giuing, that wee ſhould ſpeake of Gods mercies, ſeek to honour him, and to bee thankefull for his bleſſings: this *Dauid* ſhewes more plainely, *What ſhall I giue vnto the Lord for all his benefits? I will take the cup of ſaluation, and call vpon the name of the Lord.* Where hee ſhewes that all that God lookes for at our hands is Praiſe and Thankeſ-giuing: ſo the Lord himſelfe hauing rehearſed his great bleſſings vnto his people, ſaith thus: *O Iſrael what doth the Lord thy God require of thee, but to feare him, and to loue him, and to walke in his waies?* where he ſhews wherin ſtands our true thankfulneſſe; Namely, not onely in word to acknowledge his mercy, but in life to feare him, loue him, call vpon him, truſt in him, and keep his commandements. Pſ. 116. 13. Deu. 10. 12

Vſe 1. Seeing this is all the Lord requires for his great and continuall bleſſings and mercies, for ſoule and body, namely thankefulneſſe, acknowledging his loue and mercy and praiſing him for the ſame, let vs labour with our

our owne hearts to giue the Lord praise, to acknowledge his mercy and goodnesse bestowed vpon vs, *It is a comely thing to be thankefull.*

Ps.103.1.2
Psal.33. 1.

And that we may the better be stirred vp to performe this worthy duty of praising God: let vs consider both the greatnesse and continuance of Gods blessings bestowed vpon vs, as *Dauid* did, *Forget not al his benefits, who gaue thee the pardon of thy sinnes, &c.* so let vs bethinke our selues of Gods loue & mercy to vs: First, in electing vs to bee the sons of God, in deliuering vs from hell and damnation, in redeeming vs by the death & bloudshedding of his owne Son, in preseruing vs frō so many dangers, in feeding vs and cloathing vs; and all the rest of his blessing for this life, and that which is to come; oh! if we could thus bethinke our selues of the number, greatnesse, and continuance of Gods mercies, how could wee bee so vnkind to forget, or to be vnthankfull for his blessings: we see if a friend do vs a pleasure, though it bee but a meales

meales meat, we will be thankfull for it, ſpeake of it; but if hee ſhall bee a meanes to ſaue our life, from ſword, fire, water, or the like, oh thē we will go on our hands and knees to do him good. Well, God is our beſt Friend, and wee are moſt beholden to him, yea more then to all the world; and therefore let vs labor with our owne hearts to be thankefull: and becauſe many can skill to giue God thankes in words, and with their lips, let vs know it is not enough in words, to bleſſe God, and ſay, *Thanks bee to God*: But wee muſt labour in life to ſhew our thankfulneſſe, when as we labor to honor God, when as we ſeek to do his will and to ſerue him, and are loath to offend ſo mercifull and bountifull a God. For if a man ſhall make ſhew in words that he is thankefull, and yet liue in ſin, there is no thankfull heart in him. And that we may the better be ſtirred vp to do this, let vs know there is no better way to moue the Lord to continue his loue & mercy vnto vs, then when we

wee do freely acknowledge his mercy, and are thankfull for it: as we see if wee giue a small thing to a poore body, if they be thankfull to speak of it, and to confesse it, it will prouoke vs to do them greater fauours, and say, Alas, hee is thankefull, it is well bestowed on him, hee is worthy of a better turne: So as, to be thankfull for one good turne, is to craue another; and therefore let vs remember this duety, it is comely, it is all the Lord requires, and it is the way to procure a new mercy at Gods hands.

Vse 2. Let vs take heed of that foule fault of vnthanfulnes, when as men can bee content to deuoure Gods mercies from day to day, and neuer giue him any thankes; like the Sow vnder the tree, eates the akornes, and neuer lookes whence they come: So many wicked men deuoure the mercies of God, and neuer open their mouthes, like to the nine Leapers, whereof not one returned backe to praise God. Luke 17.

The

The causes of vnthankfulnesse; first, men consider not the greatnes, number and continuance of Gods mercies; and therefore they thinke themselues more beholden to a naturall man for a meales meate, then to God for all his mercies.

Causes of vnthankefulnesse. 1

Secondly, forgetfulnesse of his mercies, when men let them passe away and neuer bee affected with them.

2

Psal. 103. 2

Thirdly, the hardnesse of mans heart, which is not touched nor affected with the great blessings of God.

3

Well, let vs beware of this sinne, which is so odious that the heathen men would rather be accused of any sinne, then this sinne of vnthankfulnesse.

Secondly, by vnthankefulnesse wee depriue our selues of many other mercies: for as thankfulnesse for an old, is the beginning of a new; so vnthankfulnesse for an old fauour, is the next way to depriue vs of a new.

VERSE XVI.

16. *For thou desirest no sacrifice, else would I giue it thee, &c.*

Dauid hauing professed that it was his earnest desire to honour God, to praise him, and seeke his glory: confesseth that hee hath no other meanes but to speake of his mercy, and to bee willing to set forth the same: to become a Preacher of his righteousnesse and goodnesse; and hee confesseth (to his comfort) that the Lord is more delighted with this then with all those externall ceremonies and sacrifices which the people of the Iewes did offer, and thought by them to please God, and to appease his anger, and to procure pardon of their sinnes thereby.

So that the maine scope of these two verses in this, to shew that *Dauid* though hee had nothing in the world

world to requite the Lords mercy vnto him: yet he perſwaded himſelfe vpon his true Repentance the Lord will accept of his earneſt deſire to honour him, and to ſet forth his praiſe.

In this 16 verſe hee ſhewes what are thoſe ſacrifices which the Lord cares not for, and deſireth not, outward ſacrifices alone, which men offer without faith and Repentance, and whereby they thinke to appeaſe his anger, and merite pardon of their ſinnes by the ſame.

In the 17. verſe hee ſhewes what are the beſt ſacrifices that wee can offer vnto God, which hee will accept of for Chriſt ſake, and wherewith hee is well pleaſed: *A broken and contrite heart*, truly wounded and humbled for ſinne, and which doth by faith embrace Ieſus Chriſt; who alone is the propitiatory ſacrifice to appeaſe his fathers anger, and to worke our attonement and reconciliation with God.

Thou desirest no Sacrifice.

Sacrifices of the Iewes of two sorts.

THe Sacrifices of the Iewes were of two sorts, some propitiatory to procure fauour at Gods hands for the pardon of sinne; some gratulatory, which were onely for thanksgiuing for blessings receiued: now of these *Dauid* speakes especially heere.

And of Sacrifices for thanksgiuing, there were two sorts, some were called Sacrifices, as the first word signifies, where some beast was slaine & offered in sacrifice to God. Againe, some were called Burnt-offerings, which were all consumed and turned into ashes, and they were called so, because the smoke of them ascended vp to heauen: And both of them were figures of Christ Iesus, who should be slaine, and burned, as it were, in the fire of Gods anger for our sinnes.

Quest. But how can the Lord be said

said not to desire burnt offerings and sacrifices, seeing hee commanded them in his Law?

Ans. We may not thinke the Prophet speakes heere simply, that the Lord cares not for Sacrifices, for as yet the ceremonies of the Law were in force, and the greatest part of Gods worship stood in Sacrifices; and *Dauid* himselfe, and *Salomon* were dilligent, and not sparing, in performing this duty. *Ans.*

But we must know *Dauid* speaks heere; first, that the Lord careth not for sacrifices, as they were done of the common people of the Iewes; because, that whereas the Lord did ordaine them as helpes to leade them to Christ, that they might deny themselues and see they were worthy to die, when the beast was slaine; so they might seeke to bee saued by the euerlasting sacrifice of Christ alone: But they beganne to imagine that by their very offering of beasts in sacrifice, God was pleased, neuer looking to Christ

Ieſus, whereof they are but types and figures.

Secondly, becauſe the people of the Iewes did offer them without faith and Repentance, with impenitent hearts; and thought ſo long as they offered ſacrifice, though they liued in ſinne, it skilled not.

Ier. 7.

Thirdly, the Lord delights not, nor is not ſo well pleaſed with this outward ſacrifice, as with a broken and contrite heart, when that is humbled and mournes for ſinne, beleeues in Chriſt Ieſus, and is carefull to honour God by an holy life.

Doctr. 1. A mans perſon muſt firſt be approued before his ſacrifice be accepted. Ier. 24. 20. Eſa. 29. 13. Math. 15.

Seeing *Dauid* affirmeth that God cares not for the outward ſacrifice when the inward is wanting. Wee learne that though a man ſhould performe all the outward ſeruice and worſhip of God, and that in neuer ſo glorious a manner, yet if the heart bee not affected and purified, all is in vaine, the Lord cares not for it: as to Preach the word, to heare it, to receiue the Sacrament, &c. if there be not a broken heart for ſinne, a Repentant

pentant heart, a ſanctified heart, all is but vaine. The Scribes and Phariſes ſeemed marueilous preciſe, in outward ſhew, very zealous and forward; yet their hearts were puffed vp with pride, ſelfe-loue, malice, couetouſneſſe, &c. And therefore Chriſt ſaith; *Vnleſſe your righteouſneſſe exceed the righteouſneſſe of the Scribes & Phariſes, yee cannot enter into the Kingdome of heauen.* Math. 5. 20

Iudas in outward ſhew Preached and Prayed as well as others, yet a very diuell, a moſt trayterous wretch, full of hypocriſie, couetouſneſſe and bloudy cruelty: well, we ſee that though men make neuer ſo good and faire a ſhew, yet if the heart be not ſound, all is in vaine and from the teeth outward, and God cares not for it; hee eſteemes as much of their Sacrifices as if they ſhould kill a man, or ſacrifice a dog, which is abhomination to the Lord. Eſay 66. 3.

Vſe 1. This may ſerue to cut the combs of all theſe which be proud hypocrites, and all they do is in outward appearance; alas! their Prayers, Preaching,

Pro. 29 9. Psal. 50. 16

Hearing, it is but ſwines bloud, dogs bloud, a beautifull abhomination, and therefore, let vs neuer content our ſelues with the outward worſhip and ſeruice of God, but let vs labour to do all in truth, with faith, obedience, Repentance, humiliation, and good Conſcience.

Vſe 2.

This condemnes all the blind deuotions of ignorant and profane ſinners, who thinke that ſo long as they offer their outward ſacrifices, come to Church, heare the Word, receiue the Sacrament, &c. they may liue in ſin, and yet pleaſe God: And this was the very cauſe why the Lord abhor'd all the Iewes ſacrifices. And may not the Lord euen now abhor our ſacrifices, our comming to Church, Hearing, Praying &c. ſeeing men doe content themſelues with outward action, and come with ſinfull hearts and affections.

Eſay 1. 11. 12. 13. Ier. 7. 8.

Doct 2. A man may performe a

We learne hence, that a man may performe duties which God hath commanded, & yet not pleaſe God: but ſin moſt grieuouſly in doing of them:

them: to offer ſacrifice, it is Gods owne Commandement; but when people ſhall do it in an euill manner: either without faith and Repentance, or elſe to an euill end, to merite at Gods hand: then it makes that which God commands to be a ſin to them, not in it ſelfe, but in them that faile in the manner of doing it. To offer ſacrifice was the commandement of God, but when the Iews thought by their ſacrifices to appeaſe Gods anger, without the ſacrifice of Chriſt, they ſinned, and God abhorred them, and cared not for them. Againe, to Preach the word of God is his commandement; but when *Iudas* ſhall Preach the word to cloake his couetouſneſſe and treacherous heart, it is a ſinne in *Iudas*. To giue almes, it is a thing commanded, and a ſacrifice wherewith God is well pleaſed; but if men ſhall giue to merite, and to be ſeene of men, the Lord careth not for it. So as wee ſee a man may doe things which God commands men to doe, and yet bee ſo far from pleaſing

good duty & yet ſin in the manner of doing it.

sing God, that they shall sin, and prouoke him to anger, becauſe they doe them not in an holy manner, in faith, Repentance, obedience, and zeale of Gods glory.

Pro.15.11.

Vſe 1. This condemnes almoſt the whole ſeruice of God amongſt the Papiſts, who do all to this end, to merit and deſerue at Gods hands pardon of ſin, and freedome from puniſhment: but this is to a wrong end, wee muſt doe good works, not to merit, but to honor God, to giue good example, & to make our calling ſure to our ſelues.

Vſe 2. This muſt admoniſh vs all, not onely to do that God commands, as to Preach the Word, heare, pray, receiue the ſacrament, &c. but to do it as God commands, or elſe hee abhorres all we do; vnleſſe wee do them in faith, Repentance, and obedience, all is in vaine.

Doctr. 3. Popiſh Sacrifices abhomible. If the Lord abhorre thoſe ſacrifices which hee commands, for mans ſinne, how much more thoſe ſinnefull ſacrifices which haue beene inuented by man, without any warrant

tant from his word, as the Idoll of the Masse, Popish pilgrimages, perpetuall chastity, voluntary pouerty, liuing in a cloister, &c.

Vse 1. Well then, let vs take heed not onely that we do not abuse those sacrifices which the Lord commands, by our euill doing and performing of them: but much more that we be not so bold at any time to offer vnto the Lord such sacrifices as are condemned in the word of God: to offer with strange fire, as *Nadab* and *Abihu*, and such as *Pauls* cals *Wil-worship*, and Christ cals, *The inuentions of men*: for these the Lord abhorres.

Vse 2. It condemnes that bloudy & beastly sacrifice of the Papists, who offer in Masse Christ daily for the quicke and dead, an horrible abuse of Christ Iesus: for Christ hath by his owne sufficient sacrifice of his body and bloud on the Crosse, appeased his Fathers anger for the sins of the world, and put an end to all these sacrifices: and if they offer vp Christ in the Masse for quicke and dead, then Christs

Christs sacrifice was imperfect, that must be patched vp with that abhominable idoll.

Concerning those sacrifices which were Lambs, Sheepe, Goats, or Bullocks, and were all slaine and offered to God in fire, let vs marke that they were all so many Figures, Types, and shapes of that euerlasting Sacrifice of Iesus Christ, which hee offered vpon the Crosse in his owne Person.

Doctr. 4. Christ an end of all other Sacrifices.

Then this doth commend vnto vs that blessed and most meritorious Sacrifice of Christ, the Lamb of God, seeing there was so many Prophesies of it, euen from the beginning of the world, and so many shadowes and types of it as cannot bee numbered, because there neuer dassed one day amongst the Iewes, from the time of the Law till Christs comming, but they offered at least Morning and Euening Sacrifice, as shadowes of Christ Iesus, to come: and the people of God, the beleeuing Iewes, and holy Fathers, and Prophets, did in them behold Iesus Christ, as slaine and

and crucified before their eyes. And as Christ saith; *The holy Patriarkes and Prophets, and famous King desired to see my daies, and would be glad to see, and yet saw it not.*

Well, seeing the sacrifice of Iesus Christ is so excellent & meritorious, of endlesse worth to procure Gods fauour to vs, how should wee often thinke vpon it, neuer let it depart out of our minds? And to this end wee should bee more willing to approach and come to the Supper of the Lord, that so there, as it were, in a plaine Table and Picture, and not painted on a woodden Crosse, as the Papists do, wee might behold Christ crucified, and his bloud shed for our sins, so often as we see the bread broken, and the wine powred out; *So often as yee doe it, Doe it in remembrance of Mee, to shew forth my death till I come.* 1. Cor. 11.

Vse.

For the remembrance of Christs sacrifices, it is a sweete comfort to all wounded and distressed soules, it is sack and sugar to them all that truly beleeue

beleeue in him; it is an excellent meanes to kill ſin, and to humble our hard hearts, that we ſhould remember our ſinnes were as the bloudy nailes, and the ſpeare which put him to death; and a powerfull bridle to reſtraine vs from ſin, becauſe ſo often as we ſin, wee do, as it were, pierce his heart afreſh: And as for thoſe that care not for comming to the Sacrament, nor yet for the Word, wherein Chriſt is liuely crucified, they ſhew they haue no benefit by this ſacrifice of Chriſt.

VERSE XVII.

17 *The Sacrifices of God, are a contrite ſpirit: a contrite and broken heart, O God, thou wilt not deſpiſe.*

DAuid hauing ſhewed what be thoſe Sacrifices wherein the Lord God hath no pleaſure: namely, ſuch as men ſhall

ſhall offer with hope to merite, or without faith and Repentande.

Now hee ſhewes what is that Sacrifice wherein the Lord takes great delight, and is well pleaſed, and that is in one word, *A broken ſpirit, a heart truely wounded for ſinne.*

In this verſe let vs firſt finde out what is the broken and contrite Spirit: Secondly, the commendations of it; namely, it is called the Sacrifice of God: Thirdly, that hee doth not deſpiſe.

By a broken and contrite ſpirit, is meant, ſuch an heart as is truely humbled with ſight of ſinne, wounded and pierced with feare of Gods anger, grieued for offending ſo merciſull a God and louing Father, and doth begge for mercy at his hands, as for life and death; beſides the endleſſe mercy of God in Chriſt, which breaketh the heart of a poore ſinner.

So then there bee two things that wound and bruiſe the hearts of ſinners: Firſt, the ſight of ſinne and know-

knowledge of our misery, by reason thereof: Secondly, the endlesse mercy of God in Christ, so as it cuts vs at the heart, to remember that we haue offended so good and mercifull a Father.

Doctr. 1. Broken heart most rare thing to be foũd.

Seeing this is that broken heart, which is thus bruised with the sight of sinne, and is humbled for them; yea, hath a most low conceit of it selfe, as most vile and vnworthy, wee shall see that it is a most rare thing to be found; for generally, men are so blinded with selfe-loue, that they see nothing, or feele nothing, to humble them, or to bruise their stony hearts, but are like the Church of *Ephesus.* Reu. 3. 14. For this is euer a fellow of hardnesse of heart, and cause of all ignorance of our misery: Men are like those that be sicke of the Lethargy, it is a deadly desease and incurable: This hardnesse of heart, it is the common iudgement of God vpon our people, it raignes euery where. Eph. 4. 18.

Vse 1. Seeing that this broken heart is so rare and hard to bee found, and the

the hard heart is ſo common, and ſo dangerous a fore-runner to hell: O let vs looke to our ſelues, how wee finde our hearts broken and bruiſed with the ſenſe of ſinne, mourne for them and bewaile them. Alas! it is wonderfull to ſee poore ſoules, how men lie in ſin, ſee nothing, and feare nothing, nor complaine of nothing: Men can complaine of the ſtone in the reines, and cry out for griefe; but no man complaines of the ſtone in the heart, they feele no ſuch griefe, though it bee deadly and dangerous: and if thou findſt thy heart hardned, ſo as thou art not touched and troubled with the ſight of ſin, of Gods vengeance, of hell, and damnation, that thou canſt not mourn for them, that thou feareſt not Gods iudgements, and art not affected with his mercies to mourne for thy ſins: Oh! know that thy eſtate is fearefull and miſerable, thou art in extreme danger to periſh, and to bee damned for euer.

Seeing a hard heart is ſo fearfull a iudge- *Vſe 2.*

iudgement of God, and a fore-runner of hell: let vs vse all good meanes for the bruising of the heart, and to this end wee must labour to know the Law of God, how wee break it daily, in thought, word, and deed; wee must know the curse of God due to sinne, *That the wages of sin is death*: And because the Preaching of the word, is the most excellent meanes to worke this, and is the Lords hammer to crush in peeces our stony hearts, let vs attend that. And lastly, let vs make much of Gods mercy in Christ, that so his mercy, patience, long-sufferance, &c. may bee a speciall meanes to bruise our hearts that we haue sinned against him.

Rom. 6. 22. Psal. 40. 12

Vse 3. Let vs take heed of pride of heart, to thinke too well of our selues: for this is certaine, where men and women thinke too well of themselues, there is hardnes of heart, and where hardnesse of heart is, there is pride of heart; for these two go not asunder, and the more proud, the more hard-hearted, and the more hard-hearted, the

the more proud: and therefore if thy heart be humbled indeed, bruised for sinne, there will follow a very low, and base estimation of our selues, to thinke more basely and meanely of our selues, then any man can do. 1. Tim. 1. 15.

The second point is the praise and commendations of this Sacrifice; namely, that the Prophet doth not onely call it the Sacrifice of God, that is most excellent, and such as God loues and likes: but also he cals it broken Sacrifices, in the plurall number, *The Sacrifices of God*: For it is not in vaine that he speakes in the plurall number; and the meaning is this, to shew that a heart broken and bruised for sinne, is in stead of all other Sacrifices whatsoeuer: and let men offer what Sacrifice they will, neuer so many, costly, or excellent, yet if this bee wanting, it is but in vaine, God esteemes not of it; one broken heart is more worth, then a thousand Sacrifices of great price.

Inſtruct.

THis may admoniſh euery one to take heed that wee doe not preſent the Lord with any other Sacrifice but this, which is in ſtead of all, and more worth then a thouſand offered by hard-hearted ſinners: For if a man offer many Sacrifices, pray much, Preach much, heare much, receiue the Sacrament often, yet if the heart be not broken, humbled, and bruiſed; alas! all is in vaine; God eſteemes of them as dogges bloud, wee cannot pleaſe him without the broken and contrite ſpirit.

Secondly, wouldſt thou offer vnto God a moſt precious Sacrifice that might be in ſtead of all the reſt, and make all the reſt acceptable? Oh! then preſent him with this broken heart: the poore woman that caſt into the Treaſury but two mites, caſt in more then all the reſt, becauſe it came from a heart truely humbled; and ſo if thou wouldſt haue thy praying,

ing, Preaching, Hearing, &c. pleaſe God, then preſent the Lord with a broken heart, which is in ſteed of all other ſacrifices, and make them all acceptable, and without this all is abhominable to the Lord.

Thou wilt not deſpiſe.

THat is, thou doeſt loue and like, and art well pleaſed with it; with a broken heart, and contrite ſpirit.

Doctr. 2. God doth highly eſteeme of a broken heart. 2. Reg. 22. 19. Luke 19. Eſay 66 2. Eſay 57. 15

Hence wee learne, that God doth highly eſteeme of, and loue that man or woman, which is of a broken heart, as *Ioſias*, whoſe heart melted: when as the heart is broken with the ſight of ſin, and ſence of Gods anger, and withall doth embrace Ieſus Chriſt for pardon.

Vſe 1.

Heere is matter of endleſſe comfort to poore diſtreſſed ſoules, whoſe hearts are wounded and bruiſed for ſin, melt and mourne for them, feele the burthen of them, and bewaile

them, thou art deere vnto God, hee loues thee and likes thee, and hath respect vnto thee, and hee will comfort thee and deliuer thee: Looke on *Iosias* that godly King; on the Publican; and on euery child of God, how the Lord hath refreshed them.

Vse 2. Seeing the Lord doth not despise a broken & contrite spirit, a distressed soule and wounded conscience, hee will not breake the bruised reed, nor quench the smoaking flax: then let no man or woman of a contrite spirit, be out of heart, as though the Lord hated them, and regarded them not; no, no, let them rather know that the Lord loues them, and likes them, that they are deere vnto him: It is a wonderfull comfort to Gods poore children, Oh! they finde and feele the heauy weight of sinne, and groane vnder it, so as they think the Lord loues them not, but rather hates them; but it is not so, the Lord loues them, and they are more deere vnto him.

VERSE.

VER. XVIII. & XIX.

18 *Bee fauourable vnto Zyon for thy good pleasure: build vp the walles of Ierusalem.*

19 *Then shalt thou accept the sacrifices of righteousnesse, euen the burnt-offering and oblation: Then shall they offer Calues vpon thine Altar.*

HItherto we haue heard of the first part of this worthy Psalme: wherin *Dauid* hath put vp sundry Petitions and requests to God for the pardon of his sins, and turning away of Gods fearefull iudgements.

The second part of the Psalme, cõtaining a prayer for the Church.

Now in these two last verses *Dauid* is mindefull of the Church and people of God; and because hee had by his sinnes, not onely indangered his owne soule, but also laid open the Church and people of God to great misery, and done what lay in him

to draw the curſe and iudgement of God vpon them: therefore hee doth humbly intreate the Lord to be mercifull to his Church, and not to plague and puniſh them, as he might haue done, for his ſins and diſobedience.

Theſe two verſes containe in them two eſpeciall points to be conſidered of vs.

Firſt, the requeſt which *Dauid* makes in the behalfe of the Church and people of God, *ver.* 18.

Secondly, the reaſon taken from the vow and proteſtation which *Dauid* and the people made vnto God; namely, to offer vnto God the ſacrifice of praiſe and thankeſgiuing.

In the Prayer bee two requeſts: firſt hee prayes for fauour and mercy to bee ſhewed vpon the Church of God: ſecondly, that the Lord would repaire that breach which hee had made by his ſins.

Bee

Bee fauourable.

THat is, do well, bleſſe, preſerue, and ſhew mercy: *To Zyon, Zyon* ſignifies that beautifull Temple of *Ieruſalem*; but here it is taken for the Church and people of God, as if hee ſhould ſay: O Lord, I do not onely entreate thee that thou wouldſt haue mercy vpon mee, but I beſeech thee ſhew mercy to thy whole Church and people, be mercifull vnto them, prouide well for them, that thy word may bee Preached, and thy name called vpon; for I acknowledge, O Lord, that I haue done, as much as lay in my power, to bring heauy iudgements vpon thy Church and people, if my ſins bee laid vpon them, but Lord let not thy Church be puniſhed for my ſinne, *O bee fauourable to Zyon.*

Seeing *Dauid* in time of miſery, when the Church was in danger of Gods iudgements, betakes himſelfe to prayer, to intreate the Lord for grace

Doctr. 1. Prayer the chiefeſt refuge in time of danger.

grace and fauour, wee learne hence that this is our chiefeſt refuge and ſhelter in time of miſery and affliction, when the Church of God is in danger of any iudgement or calamity, euen to betake our ſelues to humble and earneſt prayer: *Pray for the peace of Ieruſalem, they ſhall proſper that loue thee*: And of the Iſraelites it is reported, that they cryed fiue times vnto the Lord in their diſtreſſe: ſo in *Egipt* they cryed and groaned vnto the Lord; ſo they faſted and prayed when *Haman* had got the Kings letter to put the Iewes to death.

Pſa.122.6. Pſa.50.15. Pſal.107. Heſt. 4.8. Eſay 64. 2. Chron. 32,20.

The like we may ſee in *Nehemiah*, *Neh.*1.3.4. when hee heard that the people returned from captiuity were ſtill in miſery, Ieruſalem troden downe; hee ſate downe and wept, hee mourned, faſted and prayed before the God of heauen for the redreſſe of thoſe euils. This appeareth likewiſe, *Pſalme* one hundred thirty ſeuen, the firſt, ſecond and third verſes: where the Prophet

Prophet layeth downe the miſerable eſtate of the Church vnder the Babylonians, and the affliction of the Church conceiued vpon that diſtreſſe: *Wee ſate downe and wept when wee remembred Syon: If I forget thee (O Ieruſalem) let my right hand forget her cunning; yea, if I preferre not Ieruſalem before my chiefe ioy.*

And in the firſt of *Samuel*, the 4. chapter, and 19 verſe, it is noted to the euerlaſting praiſe of the wife of *Phinehas*, that when the Philiſtimes preuailed ouer the people of God, and one trouble came vpon her on the necke of another: as the taking of the Arke, the fall of her Father, the death of her huſband, the ouer-throw of the Hoaſt, &c. yet aboue all, the report of taking the Arke of the Lord, it was a wound vnto her ſoule, haſtned her trauaile, and called her childe *Icabod*, that is, *no glory*: or, *the glory is departed from Iſrael, becauſe the Arke of God was taken.*

Well,

Vse 1. Well, if the Lord ſhould afflict vs, and ſhould threaten to deſtroy vs, to remoue the Goſpell, to take away his zealous and faithfull Miniſters, to make the golden Bels of *Aaron* yeeld no ſound: what are wee to do? Namely, this muſt be our refuge, wee muſt fly vnto God by true and hearty prayer, bewaile our ſins, acknowledge them to God, ply the Lord with prayers and teares: For the Iam. 5. 17. prayer of a righteous Man is of endleſſe force. Now if the prayer of one righteous man bee of that force and ſtrength, how much more are the prayers of hundreds or thouſands, that are gathered together in one. One cord may eaſily be broken, but a three-fold cord cannot be broken: *Elias* is called the Chariot and Horſe-men of Iſrael, becauſe by faithfull prayers which hee made vnto God, hee could doe more for the defence of Gods Church, then for an Army of Souldiers.

Vſe. 2 Seeing the troubles of others muſt moue

moue pitty in our ſelues: then woe to them that are ſecure, that laugh when the Church weepeth, that liue in brauery when as the Church is in Sackcloth and Aſhes, that feaſt when the Church doth faſt. This was the practiſe of thoſe that liued in the time of *Eſay*, *Eſay* 22. *verſ.* 12. 13. 14. *In that day did the Lord of Hoſts call vnto weeping and mourning, to baldneſſe, and girding with Sackcloth: And behold ioy and gladneſſe, ſlaying Oxen, and killing Sheepe, eating fleſh, and drinking, for to morrow wee ſhall die.*

Hereunto accordeth that of the Prophet *Amos*, *Amo*, 6. *Who to them that are at eaſe in Syon, &c.* where we ſee hee pronounceth the woefull eſtate and condition of thoſe who liued without any regard of the Iudgements of God laid vpon the Church. And certainely, the times wherein wee liue, do call vpon vs to the practiſe of this Chriſtian duetie.

But much more are they condemned

demned, that are so farre from pittying the Churches troubles, that (rather without all naturall affection, as if they were borne of Wolues, or nouriſhed of Tygers) ſeeke to cut the throate of the Church, adde to their afflictions, and make their burthen heauier, euen of them that are ready to fall. This doth the Prophet ſpeake of ſuch, *Pſ.69.26. They perſecute him whom thou haſt ſmitten, and adde vnto the ſorrow of them whom thou haſt wounded.*

Doctr.4. Prayer for the Church, a Chriſtian duty.

In that the Prophet *Dauid* doth not pray for himſelfe alone, but is mindfull of the whole Church and people of God, and therefore prayes for them, that God would bleſſe them, and defend them: Hence we do learne, that it is the duty of euery Chriſtian Man and Woman, that be true members of the Church of God, not onely to pray for themſelues, but alſo to pray inſtantly for the Church of God, that God would bee fauourable to his people, bleſſe his Church and Children,

dren, ſeeke the well-fare of Gods Church.

This wee may ſee by the example of *Abraham*, *Geneſ.* 18. who prayed for the Sodomites, that they might bee ſpared. This wee may ſee in *Nehemiah*, *Nehem.* 1. 3. 4. who mourned, faſted, and prayed vnto the God of Heauen, when hee ſaw that the Church was in miſery. And this affection was in *Dauid*, when hee ſaith, *Pſal.* 137. *Wee ſate downe and wept, when wee remembred thee, O Syon.* And when the people deſired *Samuel* to pray for them, 1. *Sam.* 12. 32. hee ſaid: *God forbid that I ſhould ſinne againſt the Lord, and ceaſe praying for you.* This *Paul* performed to the Romanes, *Rom.* 1. verſe 9. 10. *God is my witneſſe (whom I ſerue in my ſpirit, in the Goſpell of his Sonne) that without ceaſing I make mention of you alwaies in my prayers.*

So that we ſee here it hath been the practiſe of the Church and people of God, to pray for the Church of God,

God, and that indeed for ſundry reaſons.

1 Firſt, it is Gods commandement, that we ſhould pray for the Church of God, *pray for the peace of Ieruſalem*; that is, for the good and flouriſhing eſtate of Gods Church and People.

Pſ. 122. 6

2 Secondly, as it is Gods commandement, ſo it is for our owne good, becauſe wee ſhall fare the better for the common good of Gods Church, *They ſhall proſper that loue thee.*

3 Thirdly, we are or ſhould be, members of the Church of God, whereof Chriſt is the onely Head. Now then, members of the ſame body ſhould procure the good one of another: and therefore, if it will go ill with the Church of God, it cannot go well with vs.

Exod. 32. How did *Moſes* plead with God, ſundry times, for his Church and

Nehem. 1. People? So *Nehemy* hee faſted and prayed for the Church in miſery; and for the Cittie of his Fathers, *Ieruſalem.*

And as it is the duty of all in generall

rall to pray, and procure the peace and prosperity of Gods Church, and people: so especially ought Kings and Magistrates, who are the Gouernours and Leaders of Gods people, and his Lieutenants vpon earth: Secondly, Ministers are bound by especiall bond, to pray for Gods Church.

For Syons sake I will not hold my peace, and for Ierusalems sake I will not rest, vntill the righteousnesse thereof breake forth as the light, and the saluation thereof as a burning lampe. Esay 6. 21.

I haue set watchmen vpon thy walles, O Ierusalem, which all the day, and all the night continually shall not cease: yee that are mindfull of the, Lord keepe not silence. Verse 6.

If this bee the duty of all men to labour to procure the wel-fare and happines of Gods Church and people: then most wofull is the estate of all those that hinder the true worship and seruice of God, when wicked men (like bloudy *Saul*) shall breathe our threatnings and slaughter to the Church of God. Well, we *Vse* 3. Actes 9. 1.

ſhall read in the Word of God, as alſo in the *Acts* and *Monuments*, wee ſhall euer finde the end of perſecutors to bee exceeding fearefull, ſome ſtricken downe with ſudden death, ſome dying deſperately, and deſpairing of Gods mercy, ſome run mad, and the like fearefull ends, which might admoniſh all perſecuting Tyrants, and bloudy enemies of the Church to alter & change their minds, and no more to perſecute the poore Church and children of God, leſt they be plagued in the like manner.

Bee fauourable.

Doctr. 3. Liberty of Preaching one of Gods fauours.

THat is, ſo bleſſe thy poor *Church* that in it thy ſeruants the Prophets, may euer Preach thy holy Word, that thy worſhip and ſeruice may purely bee performed, and thy name called vpon; the number of thy elect may bee encreaſed, and many ſoules ſaued. Hence we learne, that

it is the great fauour and mercy of God to any Church or people, when the Word and Gospell of God is soundly and sincerely Preached, and the Sacraments duely administred; when the people may with liberty and comfort come together to sanctifie Gods Sabaoth, to call vpon the Lord in his Sanctuary, to worship the Lord in his House.

And surely wee do see heere what great cause we haue to blesse the holy name of God in this Land, how gracious the Lord hath beene vnto vs aboue all Nations that are round about vs.

So on the contray part, it is a great and grieuous iudgement of God to want faithfull Ministers, & holy seruants of God, when God shall cause the golden Bels of *Aaron* to cease, it is a token of Gods displeasure with any people, town or kingdome, then the Lord frownes vpon them, and is exceeding angry with them, & then wo to that nation, conutry or people, when the Lords departs from them,

when he ſhall take away their watchmen, when hee ſhall depriue them of their faithfull Miniſters, when hee ſhall take away his Word and Goſpell. The Lord threatens this as the greateſt of all iudgements: then comes in ſin, ignorance, prophaneneſſe, impiety, idolatry, ſuperſtition, and all manner of ſinne, till the Lord come with his iudgements to deſtroy them.

Amos 8.11
Reuel. 2.

Vſe 1. Seeing it is ſo great a token of the Lords diſ-fauour, of his anger and diſpleaſure againſt any Church or Kingdome, Oh then let vs repent of our ſins, let vs entreate the Lord not to bring this iudgement vpon vs, but rather to humble vs by any other meanes, as it pleaſeth his Maieſty.

Vſe 2. This condemnes a plaine dotage, and fooliſh dreame of ignorant perſons: Oh (ſay ſome) it was neuer a good world ſince wee had ſo much Preaching; but in time of Popery, then all things were cheape: And ſo they gather by outward peace and tranquility, that God loued them, and

and liked of them. But wee ſee heere, howſoeuer many poore ſoules may deceiue themſelues, it is a ſingular fauour of God to a people, when hee giues them his Goſpell to bee truely Preached & taught vnto them, when they may call vpon him in publicke and priuate: This is a ſpeciall fauour of God; but where this is wanting, *Where Prophecying failes, the people periſh*: For where the word of God is not Preached, & the people taught, there they are ignorant, blinde, and prophane, and all manner of ſinne abounds; and where ſin abounds, there the curſe of God muſt needes hang ouer the heads of that people: For where the Word is not Preached, and the people taught, though they abound in all proſperity, yet it is not ſo great a fauour as they think it to be; Nay, it may be a iudgement vnto them: for what are they the beter to haue peace, and plenty, eaſe and liberty, when as they want the fauour of God? For euery bleſſing is not a benefite. Prou. 29.

According to thy good pleasure.

AHese words contain the ground of his request: namely, the endlesse mercy and fauour of God in Iesus Christ, not any goodnes or worthinesse of their owne, of *Dauid*, or the people; but hee builds his faith and petition of Gods meere and vndeserued mercy in Christ.

Doct. 4. Faith must not rest vpon others merites.

Hence wee learne, that wee must build our faith, not vpon any goodnesse, desert, or worthinesse of our owne, but vpon the alone mercy and good pleasure of God, *Dan.* 9. Hee doth confesse it is true, that they dare not appeare in their owne name or worthinesse, but onely in the mercy of God in Christ: *To vs belong shame, and confusion of face; but Lord for thy tender mercies sake, heare vs.*

Dan. 9.

When as the Church of God was in great affliction, they acknowledge it the Lords mercy they were not consumed

consumed for their sins, *Because his compassions faile not*: So then let vs know that wee must lay this ground of all our prayers, euen on Gods endlesse mercy in Christ, not our owne worthinesse. Lam. 3. 22.

This condemnes all such pride as the Papists are guilty of, when they do leane so much vpon their owne merits, worthinesse, and deserts, and thinke God should heare them, and helpe them for the same: yea, they make Saints and Angels Mediators, whereas we must only leane on Gods mercy in Christ for all good things. *Vse* 1.

Seeing *Dauid* doth build his faith and prayer on God mercy alone, without any respect of his worthinesse, or goodnesse of the people; we learne in all our prayers to relye wholy on Gods mercy, and not to thinke that wee are worthy to bee heard for our worthinesse or deserts: No, no, let vs confesse, and say; *Not vnto vs Lord, not vnto vs, but vnto thy name be the glory*: for we are not worthy of the least fauour. *Vse* 2.

And build vp the walles of Ieruſalem.

The ſecõd part of the verſe.

THis is the ſecond part of the verſe, wherein hee entreates the Lord not to hinder the building of his Temple for his ſake; but rather euen to make vp that breach he had broken down by his foule and bloudy ſins, as if hee ſhould ſay: O Lord, I haue by my ſins, done what lies in my power to hinder thy Church, and to pluck downe the wall of thy protection; yea, to lay them open to the ſword of the enemy, and to all thy iudgements, but I pray thee (Lord) that thou wouldſt in mercy make vp that breach, *Build vp the walles of Ieruſalem*, the Citie wherein thy Temple is built, and thy name is called vpon, the Seate of thy Worſhip and Seruice.

Doth

Doth *Dauid* confeſſe, that by his ſinnes of adultery and murther, hee had done what lay in his power, euen to pull downe the walles of Gods Church, and people, to lay them open to Gods iudgements, plagues, and puniſhments? Then hence wee learne, that the ſinnes of the Prince and Magiſtrate, and chiefe Rulers, as Kings, Queenes, &c. they do caſt the whole people and Kingdome into great danger, and prouoke Gods anger againſt them, & open the floudgates of Gods vengeance: for their ſinnes bee as their perſons bee, and a ſmall ſin in a great Magiſtrate, in a Miniſter, in a King, it is a great ſpot, and foule blemiſh. The Egyptians were all plagued by reaſon of *Pharoahs* ſinnes. So wee ſee that when *Achan* ſinned, though no great man, yet it brought the curſe of God vpon all the people. So in the daies of *Saul*, *Achab*, *Ioram*, and the like: when ſuch Kings liued in impiety, idolatry, and perſecuted Gods people, and Prophets, wee ſee in the word how

Doctr. 5. Sinnes of the Magiſtrate prouoke Gods anger highly.

Exod. 15.

how God did plague both them and their people.

The reaſon why the ſinnes of the King doth inwrap the people in that iudgement of God, is this; becauſe looke how the King is, ſo (for the moſt part) are the people; if he be an Idolater, ſo are they; if he be a perſecutor, ſo are they: for looke how the King is affected, ſo bee moſt of his Subiects.

Vſe 1. Seeing this is ſo, that the ſin of the Prince and the chiefe Magiſtrates is ſo great a meanes to pull downe Gods iudgements vpon the whole people, & wraps them vp in the like iudgement, as wee ſee in *Dauid*, who for his ſin of numbring the people, 2. Sam. 24. 70000 were ſlaine. We learne hence that it is a great mercy of God to ſaue ſuch a king as walks with God, is carefull to honor God, and to liue in his feare; for then he ſhall not onely procure a bleſſing vpon himſelfe, but on all his People and Subiects: Eſay 3. 1. 2. 3. and the contrary is a fearefull iudgement of God vpon a land, when hee

hee giues them wicked Kings and Princes.

We learne by the example of *Dauid*, that thoſe who haue by their ſins hindered the good eſtate of Gods Church, and people, whether King, Prince, Magiſtrates, or Miniſters, if they do truely repent, they will be as carefull to build vp the wals of Gods Church againe, to pray for it, to procure the good of it. *Saul* did perſecute the Church, he ſought the ruine of it, and to pluck it out the throate of poore Chriſtians, and to ſucke their bloud: but after he was wounded and humbled, hee became a Preacher of the Word, and ſought to build as faſt as euer he pulled down before.

Doctr. 6. Penitent will ſeeke to build vp that which before hee had pulled downe.

Actes 9.

2. Cor. 33. 14.

Well then, haſt thou heretofore hated Gods children, perſecuted them, reproched them, ſought to hinder the good of Gods Church and people, and the Goſpell of Chriſt? It thou do euer repent, thou muſt ſhew it in this, louing Gods children, furthering Gods truth, vpholding Chriſts kingdome,

Vſe 2.

dome, glorifying his Gospell; else thou dost neuer soundly repent. Hast thou by euill example, by a sinful life, by negligence of holy duties, by lewd aduice and wicked counsell, drawne and allured others to sinne, and to bring Gods iudgements vpon them? if thou dost soundly repent, then thou shalt bewaile this sinne, and pray for them whom thou hast thus wronged.

Doctr. 7. A man cannot pray till he repent.

Againe, out of the whole verse marke this lesson and instruction; namely, that *Dauid*, who before durst hardly approach vnto God, and open his mouth in prayer for himselfe; yet now vpon his Repentance and reconciliation with God, is bold to pray for others; yea, to pray for the whole Church of God. Hence wee learne, that as long as a poore sinner liues in sinne without pardon and true Repentance, hee cannot pray for himselfe, hee cannot and dares not open his mouth to God to pray for himselfe; much lesse for others: But when hee shall truly repent, turne to God, after

after hee is reconciled to God in Christ; then hee can come with much boldneſſe vnto God, and pray for himſelfe and others too: *When thou art conuerted, ſtrengthen thy brethren*; ſhewing, that till hee was conuerted, hee could not help nor ſtrengthen his brethren. Luke 22.

Seeing before men and women be conuerted, and do repent, and bee at peace with God, it is impoſſible they ſhould pray for others, or doe any good: This ſhould firſt admoniſh all Miniſters of the word of God to repent, and to be at peace with God; for otherwiſe it is impoſſible for them to pray for others, or to doe any good thing to pleaſe God. And though they teach and Preach the Word, yet they ſinne in it, and pleaſe not God, and cannot performe one ſpeciall part of their office; namely, to pray for Gods people. *Vſe 3.*

VERSE.

VERSE XIX.

19 *Then ſhalt thou accept the ſacrifice of righteouſneſſe, euen the burnt-offering and oblation: Then ſhall they offer Calues vpon thine Altar.*

THis verſe containes the fruite of Gods mercy and fauour, both to *Dauid* and the people, and the fruite is double.

Firſt, in regard of God that hee ſhall then accept and bee well pleaſed with their ſacrifices.

Secondly, in regard of *Dauid*, and the people, they vow and couenant with the Lord to offer praiſe and thankes vnto God for ſo great a fauour and bleſſing.

Then

Then shalt thou accept the sacrifice.

AS if hee should say; O Lord, when thou shalt thus bee fauourable to thy poore Church, and pardon my sinnes, and make vp that breach which is broken by my filthy sinnes, then shall thy mercy bee seene, in that thou shalt accept our sacrifices, and such duties of thy seruice and worship, as wee shall performe vnto thee.

The doctrine is this; when a people or kingdome do repent, & turne to God for mercy, amend their liues, so as God is reconciled vnto them, then hee doth accept of their sacrifices, oblations, prayers, &c. being done in faith and Repentance; but so long as they liue in sinne without Repentance, the Lord being not reconciled vnto them, he esteemes not of that they do.

Seeing the Lord doth then accept *Vse.*

cept of a people, when they repent and bee reconciled to God, amend their ſinnefull liues : let vs learne from this doctrine, that if wee deſire to haue the Goſpell continued, our peace prolonged, and the ſeruice and worſhip of God to bee eſtabliſhed, there is no other way but this; to ſeeke to God by Repentance, to get our ſinnes pardoned, and to bee at peace with God.

Oh then repent and amend : for if you will not repent, nor amend you workes and waies, the Lord our God will not accept of vs nor regard vs, *Ieremy* the ſeuenth chapter : yea, hee will remoue our Candleſticke from vs, *Reuelation* the ſecond Chapter : that our golden daies ſhall haue an end, and our mirth ſhall bee turned into mourning, and our light into darkneſſe.

The

The Sacrifice of righteousnesse.

THAT is, such sacrifice as are done by the prescript rule of thy holy word, such as God requireth, and in that right and lawfull manner which hee prescribes in his word.

Doct 1. What be those Sacrifices that God doth accept of.

Hence wee see what bee those sacrifices which the Lord accepteth of, in his worship and seruice: namely, the *Sacrifice of righteousnesse*: that is, lawfull Sacrifices, allowed and warranted by the word of God, and such as being lawfull, are performed in a right and holy manner, according to the prescript rule of GODS word; But as for Sacrifices which are not warranted by the word of GOD, nor done in a lawfull and holy mannes, according to the prescript rule of Gods word, the Lord careth not for them.

Now it may be asked, how *Dauid* can say, the *Lord accepts Sacrifice*, seeing in the former verse he said, God

desired no sacrifice: now he heere affirmeth that the Lord shall accept the sacrifice of Righteousnesse.

I answere, that such Sacrifices as are offered with opinion of merite, as the Iewes did; who thought by offering a Beast, that God was appeased, and so they might be bold to liue in sinne, and such as they offered (without Faith and Repentance) the Lord esteemed not of them.

But heere he saith, that God will accept, and like well, of such as are offered in a holy manner, according to the rule of Gods words; that is, when sacrifices, commanded of God are offered in a holy manner, in faith, Repentance and obedience, and not to merite any thing, but as exercises of Faith and Repentance, and types of Christ Iesus, to leade them vnto him, & as testimonies of their thankfulnesse to God, and so farre forth as they serued for the furtherance of GODS glory, and edification of his Church.

Note. The doctrine then is cleare, that it is

is not left to man to ordaine and appoint the seruice & worship of God, to put in what he will, and to put out at his pleasure; but if we will haue our Sacrifices and Worship of God acceptable, and truely to please God: we must giue the Lord leaue to commaund and prescribe what hee thinketh good; and wee must not dare to adde any thing of our owne, nor to take away his worship and seruice, *Deuteronomy* 12.8.32. We are forbidden to adde or take away any thing from his Lawes, in which hee prescribeth the rules of his Worshippe, *Deuter.* 32.17. When the Iewes worship God after their owne fantasie, the Lord saith, they worshippe not God, but diuels, and the Lord holds it a vaine thing to teach his worship and feare by the precepts of men: So then, all such sacrifices of Righteousnesse bee the worship God, which be warranted by his Word: and nothing may goe vnder the name of his seruice and worshippe, but that hee prescribes in his word. Matt. 15.9

This condemnes the greateſt part of the worſhip of God amongſt the Papiſts, their ſeuen ſacraments, their worſhiping of Images, their praying to Saints, their abhominable Maſſe, their voluntary pouertie, and perpetuall chaſtitie: for which they can ſhew no word of warrant in all the Scriptures, and therefore it is no right ſacrifice, and therfore to be abhorred.

Vſe 2. This meeteth with the common Chriſtians, all men (though neuer ſo vile) will confeſſe God muſt be worſhipped: but when it is asked, what is the ſacrifice that God likes of, then they offer what they liſt themſelues; ſome thinke they ſerue GOD well with their good meanings, ſome by their good dealings, and ciuill honeſt life, ſo long as they doe no harme, nor ſay none, they thinke they ſerue God as well as the beſt: ſome thinke, if they babble and mumble ouer the ten Commandements, and the Creede for Prayers, they ſerue God highly; but (poore ſoules) is this all

all you do in Gods seruice? Is heere all the Sacrifice you offer him? It is a cold and a slender Sacrifice.

Then shall they offer yong Bullockes vpon thy Altar.

IN this part of the Verse is shewed what is the fruit of GODS mercy in *Dauid*, and the people; namely this, that they will promise and couenant with God, for this their deliuerance, to offer vnto God praise and thankesgiuing.

Doctr. 2. Solemne Vowes a Christian duety.

Hence we learne that it is our duty to bind our selues by solemne couenant and promise to God, that so hee doe deliuer vs from misery; trouble, affliction, iudgement, punishment, and from vnreasonable men; that then wee will offer him praise and thankes-giuing, call vpon him, serue and worship him all our daies, *Iacob* vowed, That if the Lord would bee with him in his iourny, to keepe him and defend him in it, hee would then

Ge.28.20. 2.Chro.33 Psam.116. Iudg.11.

build a house to God, and worship him there. *Iosias* made a couenant vnto the Lord & all the people with him, to serue the Lord, who did deliuer him from the curse of the Law. *Dauid* did often vse this, to binde himselfe by couenant to serue the Lord, *Psal.* 116 :He paid his vowes he made to God : So *Iepthа*, *Iudg*, 11. vowed vnto the Lord, that hee would offer sacrifice vnto the Lord who gaue him victory, and though the matter of his vow was vnlawfull, yet his vow to honour God was the fruite of faith.

Vse 1. Well then, let vs make our vse of this doctrine; and seeing it is not onely lawfull, but our duty, euen to make solemne couenants vnto God, that if hee shall bee fauourable vnto *Syon*, and build vp the walles of *Ierusalem*; that if hee shall deliuer vs from any misery, iudgement, or affliction whatsoeuer, that then wee will bee carefull to honour God, to bee thankefull vnto his Maiestie : let vs then make this couenant

couenant with the Lord our God: let vs vow obedience and newneſſe of life, and let vs ſay with *Dauid, I haue ſworne, and am ſtedfaſtly purpoſed to keepe thy righteous iudgement.* So let vs euen take a ſolemne vow of our owne ſoules, that by the grace of God wee will haue more care to praiſe God, to honour him, to ſerue him, to call vpon him; and accordingly let vs be mindfull to performe the ſame: for the Lord will require all the Vowes wee make vnto him. Pſ. 119. 126.

This may ſtir vs vp to remember what a ſolemne vow and promiſe we haue made in Baptiſme; To forſake the deuill and all his workes, the vaine pompe and glory of the world; that wee will forſake the Diuell, ſin and Sathan, ſo as wee will not be led nor ruled by them: yea, that wee will manfully fight vnder the banner of Chriſt Ieſus, become his faithfull Souldiers and Seruants vnto our liues end.

This is the Couenant which wee

haue made euerie one of vs in our Baptiſme and entrance into the Church of GOD, before the preſence of God and his Angells, before the Congregation and Church of GOD: But alas! wee breake it daily, and haue no care and conſcience to keepe it: Well, let vs know the Lord will one day require our Couenants and Vowes made vnto him: Hee looketh wee ſhould aſwell keepe them as make them, Well then, wouldeſt thou bee loath to breake thy Vow, Couenant, or Promiſe made to an honeſt man, eſpecially being in thine owne power to keepe it; and ſuch a promiſe as the keeping whereof may procure thee much peace, liberty and happineſſe? I know you would: Oh then let vs bee as carefull to keepe promiſe with GOD, to renounce the World, the Diuell, and our owne ſinneful Luſtes; ſo ſhall wee bring much honour to Almightie GOD, and euerlaſting good to our owne ſoules.

And

And last of all, wee learne hence, that as it is the duety of euery Christian man and woman to pray publike and priuate for the safety and good estate of the Church: So likewise it is our duty publikely to render thankes vnto God for deliuerance bestowed vpon the same: we may not bee like the nine Leapers, who haue wide mouthes to begge, but no heart nor mouth to giue thanks for benefits receiued. It hath euer beene the care, and religious custome of Gods Church and people, after great and notable deliuerances from apparant and common Iudgements, to render hearty and earnest thanks to God in solemne and publike maner, *Gen.*8. When *Noah* and his sons and family were newly deliuered from perishing in the floud, the first thing hee did, builded an Altar, offered sacrifice, & called on the name of the Lord; so *Moses* & the children of *Israel*, after their deliuerance out of *Egypt*, when they were safe, and their enemies drowned, do deuoutly

Doctr. 3. Publike thankesgiuing after deliuerances required.

Exod. 15.

deuoutly, and publikely ſing praiſe and thanks vnto the Lord. *Deborah* and *Barake* doe the like, *Iudg.*5. And the Iews being deliuered from *Hamans* treaſon, *Heſt.* 10. they reioyce and keepe a ſolemne day to ſing praiſe vnto God.

Vſe. Well, let vs apply this Doctrine to our ſelues; we are by Gods bleſſing, the true Church and people of God, profeſſing the Goſpell of Ieſus Chriſt truely, hating all ſuperſtition and idolatrie, and for this cauſe cannot want many enemies. The Papiſts, the moſt ſubtill, cruell, and malicious enemies of GODS Church, haue often ſet vpon vs, aſſaulted vs, ſought to haue inuaded our King and Country, as 88. By ſundry treaſons to kill our late Queene of famous and bleſſed memory; and to deſtroy our gracious King, Queene, and all his poſteritie. But amongſt the reſt and aboue all the reſt, none comparable to that laſt treaſon, which was moſt cloſe and cunningly wrought, a long time in contriuing, moſt bloudie

die and diueliſh, moſt barbarous and ſauage, threatning, & ſeeking to deſtroy and roote out King, Councell, Spirituall and Temporall Magiſtrates, aymiug at the vtter ſubuerſion of our Engliſh Nation, both Church and Common-wealth.

And ſurely, if we conſider well of it, I doe not ſee in all the Bible, the like deliuerance, ſo wonderfull and admirable.

1 Being ſo long a time in hatching and contriuing, with ſuch ſecrecie and concealement.

2 Being vnder the ground, in hell as it were, in a place vnder the earth, deſiring darkenes more them light, becauſe the deede was euill.

3 Being brought ſo neare the execution of if, and neuer knowne nor ſuſpected before.

4 Being diſcloſed ſo ſtrangely, euen by one of the Traitours themſelues, one of the chiefe Actors in the Tragedy.

5 Being ſo generall, ſo fearefull and monſtrous, that it ſhould not haue

haue beene to the destruction of one or two, but of the chiefe of the whole Land, Kings, Queeene, Prince, Nobles, Iudges, Bishops; in a word, the flower of the whole Kingdome: the want of any one whereof, were a blemish to a State, and would bring a ruine to a Kingdome.

Now do as *Ahashueroſh* did, *Heſt.* 6. 1. Cause the Records to be read, and Chronicles to bee searched, Antient and Moderne, Diuine or prophane, amongst the Turkes or Painims; yea, if Hell keepe any Records, search there, and see if ye can patterne this conspiracy, or match this danger.

But there is no counsell against the Lord: Mans wisdeome is foolishnesse vnto him, his greatest strength but weakenesse, his life but a breath, and his honour but a blast.

So then wee see wee haue as great cause to render thanks vnto the *Lord* as any people or Nation vnder Heauen. That 5 day of *Nouember* is a day to bee remembred, and neuer to be forgotten

forgotten, a glad and ioyfull day; and we ought euery one in publike and priuate, to ſtirre vppe our hearts in thankeſgiuing vnto the Lord: for it was the Lords doing, and it is maruellous in our eyes: It is the day which the Lord made for the glorie of his Name, let vs reioyce, and bee glad in it.

Now, it is not enough to keepe that day as an idle Holy-day, to reſt from labor and worke, to ring Bels, and make Bone-fires, to giue our ſelues to eating, drinking, and ſwilling, to ſports and paſtime: for this is no honour vnto God.

But firſt our thankefulneſſe muſt appeare in a moſt reuerent & thankfull Commemoration and remembrance of this ſo great and wonderfull a deliuerance: we muſt call it to minde, thinke of the greatneſſe of it; wee muſt ſpeake of it to our children and poſterity, and call vpon them to be thankefull: for the childe that is yet vnborne, is bound to bleſſe God for it, *Exod.* 12.6.

Second-

2 Secondly, wee must sing Psalmes of Praise and Thankes-giuing vnto God, in token of thankefulnesse, and that publiquely in the Church and Congregation of Gods people.

3 Thirdly, we must come together into Gods house, to heare his word, and to call vpon his Name, and that is a speciall part of our vnfained thankfulnesse.

4 Fourthly, wee must testifie our thankfulnesse in most hearty and dutifull obedience, which is the greatest and the best sacrifice, 1. *Sam.* 15. and if this bee wanting, all wee doe is nothing worth, *Esay* 29. 13. So that for our generall deliuerance, there shold be a generall thankes-giuing in a generall reformation of Church and Common-wealth, of our hearts and sinfull liues; otherwise indeed we are vnthankfull, if still wee liue in sin and rebellion. Then (notwithstanding our keeping a day, ringing of Bells, sport and play) if there follow no reformation of our liues, wee may iustly feare a more dreadfull Iudgement,

if

if not vtter ruine and desolation to follow. Now (alas) where is this vse of Gods mercy, and our deliuerance, where doe the people reforme their liues, reforme their wayes, grow more religious, conscionable and carefull to heare, reade, pray in their families? it is but a wonder of nine dayes, men make little or no vse of it, but to talke of it, and speake of it.

And lastly, our thankefulnesse should beget in vs an earnest hatred of Poperie and superstition, so vile, false, mischieuous, bloudie, and cursed Religion; to abhorre it, to haue nothing to do with it, but to abandon all the Reliques of it: Which that all estates & degrees of men may doe, the Lord grant for his mercies sake. *Amen.*

(***)

A Morning Prayer for a Family.

Lord teach vs to pray, that we may call vpon thy Name: Prepare our hearts to seeke thee: and open thou thy mercifull eares to heare vs.

O Eternall and euer-liuing Lord God, Creator & continuall preseruer of all things, both in heauen and in earth. By whose gratious prouidence as we were at the first wonderfully and fearfully made: so we are no lesse preserued and kept vnto this present. We here the workemanship of thine owne hands desire to humble both soule and body before thee. And now Lord, we being here in thy presence, we cannot but acknowledge and confesse against our selues our owne vnworthinesse to approch before

before Thee, to call vpon Thee, or to performe euen the leaſt duety that ſhall concerne thy worſhip or glory. Our hearts alas are no better then ſinkes of ſinne, and a maſſe of all pollution and vncleanneſſe: and who can make that cleane that is taken out of an vncleane thing? The thoughts and imaginations of the ſame muſt needes be euill continually, & we are vnto euery good worke reprobate. Yet, O Lord, ſeeing thou haſt commanded vs to call vpon thee, and haſt mercifully promiſed to be preſent with thy children, to heare their prayers, and to graunt their requeſts which they put vp in faith vnvnto thee: O Lord, this doth giue vs boldneſſe to come before thee; and in confidence of thy goodneſſe that thou wilt make good the ſame thy promiſe vnto vs at this time, we here offer vp vnto thee this Morning Sacrifice of Prayer and Thankſgiuing: humbly acknowledging and confeſſing from the bottome of our hearts, our manifold ſinnes and offences,

which wee haue continually multiplied againſt thee, in Thought, Word and Deed, from the beginning of our dayes, vnto this preſent time. We acknowledge, O Lord, that our originall corruption in the which we were at the firſt conceiued and borne, and from the which there hath ſprung forth the moſt bitter and vnſauory fruit of ſinne, apoſtacy, and rebellion, to the great diſhonour of thy Name, the wounding of our poore ſoules & conſciences, and the euill example of others amongſt whom we haue liued. By the which, O Lord, wee confeſſe that we haue iuſtly deſerued that thy wrath and indignation ſhould bee powred out vpon vs, both in this life, and in the life to come.

And therefore, O Lord, we come not heere before thee in our owne worthineſſe, but in the worthineſſe & mediation of IESVS CHRIST: beſeeching thy gracious goodneſſe for his ſake to be mercifull vnto vs: for his ſake to forgiue vs all our ſins, our knowne ſinnes, our ſecret ſinnes, our

our sinnes of infirmitie, our presumptuous sinnes against knowledge, against conscience, against thee, or against our brethren, in the time of our ignorance, or in the dayes of our knowledge, as we must needes confesse, that in many things we haue sinned all. We pray thee, O Lord, for IESVS CHRISTS sake to forgiue the same vnto vs. And perswade our soules and consciences more & more, that thou art at peace with vs: and that all our sinnes are done away in the bloud of thy Sonne. And graunt Lord, by the assistance and direction of the same thy Spirit, that with more freedome of mind, and liberty of will, we may serue thee, the Euer-liuing and glorious God, in righteousnesse and true holinesse vnto the end of our dayes. And good Lord, begin not onely Repentance & true conuersion in vs, but of thy great mercy perfit the same: Oh leade vs forward more and more towards perfection, increase in vs that sauing knowledge of thee, and of thy Sonne

Christ, our Faith in thy promise, our Repentance from dead workes, our feare of thy Name, our hatred of all our sinnes, and our loue vnto thy truth. Frame our hearts (good Lord) more and more to obedience vnto thy holy will: and teach vs in all things to resigne our wils vnto thy will, and in time of affliction as in time of prosperity to depend vpon thee: that we looke not so much vpon our owne weakenesse, but may stay our selues vpon thy power and promises.

And good Lord, comfort our sorrowfull hearts and deiected soules, that find daily such cause of humiliation in our selues, doing dayly those things that we would not, and leauing vndone those good things thou commandest. Oh let vs bee truely humbled for the same, and for thy mercies sake giue vs be ter affections vnto goodnesse, and power and ability to doe that good thou commandest and requirest at our hands. That seeking in all things to honour thee, and

and to extoll thy name while we liue here, we may at the laſt behold thy face in glory.

And now Lord together with our prayers wee are bolde to adde theſe prayſes vnto thy great name, for the manifold fauours and bleſſings, the which from time to time thou haſt beſtowed vpon vs for this life, eſpecially for a better life. Wee thanke thee for that it hath pleaſed thee of thy gracious goodneſſe to elect and chuſe vs to ſaluation before the world was, for calling vs by thy word in time, for iuſtifying vs by thy Sonne Chriſt, and for giuing vs a certaine expectation of a better life when this is ended: As alſo for the happy meanes of our ſaluation, thy Sabbaths, Word, and Sacraments. Oh! it is thy great goodneſſe, O Lord, that thou haſt not depriued vs of them all, in as much as we haue from time to time walked ſo vnworthy of thy loue. O lay not to our charge our great vnthankfulneſſe, that we haue not brought forth more fruite of thy

word in our liues; but giue vs we pray thee, that for the time to come we may make more righter ſteppes vnto thy kingdome.

And wee magnifie thy name, O Lord, for all the Temporall bleſſings which thou haſt in mercy beſtowed vpon vs, our health, peace, food, rayment, and for all the comforts of this life: O Lord giue vs a right vſe of them, that we may not abuſe them vnto licentiouſneſſe, but prouoke vs daily by them to deuote our ſelues vnto thee and thy ſeruice. We acknowledge thy goodneſſe towards vs the night that is now paſt, freeing vs from many imminent dangers both of ſoule and of body, and haſt giuen vs ſweete and comfortable reſt: We beſeech thee be with vs this day, and all the dayes of our liues, and teach vs to walke as children of the light, that thy name may be glorified by vs, others may take good example, and we our ſelues enioy the peace of a good conſcience, ſo as at the laſt we may come to reigne with thee in glory.

And

And good Lord our God, together with our ſelues, wee commend vnto thee the eſtate of thy whole Church diſperſed ouer the whole world, beſeeching thee that thou wilt call home thoſe thou haſt appointed vnto life and ſaluation, whether Iewes or Gentiles; keepe thy little flocke from the rage of Sathan, Antichriſt, and all other the enemies of their peace. And giue thy Goſpell a freer paſſage amongſt vs, Lord ſend it where it is not; and bleſſe it where it is, that Babylon may fall, and neuer riſe vp againe. Bleſſe the Churches and Kingdomes wherein wee liue, with the continuance of our peace and true Religion. Be gracious vnto the Kings Maieſty, whom thou in mercy haſt ſet ouer vs; make him a further inſtrument of much good in thy Church: make his dayes amongſt vs as the dayes of heauen, and his life after this life graunt that it may be bleſſed. Bleſſe that hopefull Prince CHARLES his Sonne, the Prince Palatine of the Rhene, and the Lady

ELISABETH his wife, and their Royall posterity: Lord finish thy worke begunne in them, and make them all in their places worthy instruments of glory to thee, and of much good to thy Church. Blesse all others in authority, the Ministers of thy Word. Our afflicted brethren in body or mind, or both, let it please thee, O Lord, to stay them and support them in time of their distresse, and giue vnto them a happy issue out of the same as it shall seeme good vnto thee. And fit vs for harder times whensoeuer it shall please thee to bring the same vpon vs: And keepe vs Lord in those times by thy mighty power. And thus haue we commended our suites vnto thee, humbly praying thee to pardon our wants now at this time in the performance of this duty. And thou that art priuy to our wants better then wee our selues are, we pray thee take notice of them, and minister vnto vs a gracious supply in thy owne due time, euen for Iesus Christs sake: In whose

name

name we conclude theſe our weake and imperfect prayers, in that perfect forme of prayer which hee himſelfe hath further taught vs, ſaying,

Our Father which art in Heauen, &c.

Euening Prayer for a Family.

O Lord prepare our hearts to prayer.

O Eternall God and our moſt louing and mercifull Father in Ieſus Chriſt, and in Chriſt our Father: It is thy owne Commandement that we ſhould call vpon thy name, and it is thy gracious and mercifull promiſe, that where two or three are gathered together in thy name, there thou wilt be preſent amongſt them. We thy poore and moſt vnworthy Seruants, duſt & aſhes, yet the workmāſhip of thy own hands, are bold

bold to come before Thee, to offer vp vnto Thee this Euening Sacrifice of prayer & thankſgiuing. And now O Lord being heere before thee, wee cannot but acknowledge & confeſſe againſt our ſelues our owne vnworthineſſe, that we are great and greeuous ſinners, conceiued in ſin & borne in iniquitie, and whereof wee haue brought foorth moſt vile fruits in our liues, to the great diſhonor of thy name, the vtter diſmaying of our own conſciences, and the euill example of our brethren: By the which we haue deſerued likewiſe thy wrath & heauy indignation ſhould bee powred out vpon vs, both in this life and that which is to come, in ſuch ſort as no creature in heauen and earth is able to reconcile vs againe to thy Maieſty but onely thy Son Ieſus Chriſt. And therefore O Lord we come not heere to excuſe our ſelues, but to accuſe our ſelues, acknowledging that iudgement & condemnation doth of right belong vnto vs, in as much as wee haue ſinned againſt thee. But, O Lord there

there is mercy with thee, & with thee there is plentifull redemption. Wee intreate thee therefore O Lord to be mercifull vnto vs; and as wee acknowledge our ſins vnto thee, ſo bee thou faithfull and iuſt to forgiue vs our ſins, and to cleanſe vs from all vnrighteouſneſſe: waſh vs throughly from our wickedneſſe, and cleanſe vs from our ſins; for we acknowledge O Lord that againſt thee wee haue ſinned, and done our euils in thy ſight. Thou haſt bene guide vnto all our wayes, who alone art the ſearcher of the heart and the trier of the reines: to thee therefore O Lord doe we come, to craue the pardon of our ſins, both for the guilt and puniſhment of the ſame, that ſo they may not draw downe vpon vs our deſerued Iudgement. And we intreate thee likewiſe as to pardon our ſins that are paſt in our liues, ſo to arme and ſtrengthen vs againſt ſin for the time to come. Oh wee haue wofull experience in our ſelues of the weakneſſe of our nature how ready we are to fall from thee, & cannot

cannot keep ſo conſtant a watch ouer our owne wayes, nor ouer our owne harts, but ſtill are ready to ſtart aſide: O Lord direct vs aright in the paths of thy commandements, let thy good Spirit leade vs foorth into all truth; & theſe harts of ours that by nature are ſo fraught with ſinne & wickedneſſe, we pray thee alter and change: And bring into Subiection dayly euery thought, and whatſoeuer thing elſe is in vs, into obedience vnto Chriſt; let vs finde daily more and more the power of Chriſts death mortifying ſin in vs, and the efficacy of his reſurrection, rayſing vs dayly out of the graue of ſin into newneſſe of life. And giue vs Lord that wee may dedicate our ſelues, our ſoules and bodies, to bee liuely, holy & acceptable Sacrifices vnto thee. Let thy loue ſhewed vnto vs conſtraine vs to loue thee againe, who firſt louedſt vs. Thou O Lord haſt made vs and not wee our ſelues, thou haſt made vs not beaſts but Men and Women, yea after thy owne image: thou dideſt preſerue vs in our mothers wombe

womb, and didſt nouriſh vs when we did hang vpon the breaſt: thou haſt ſtil in Mercy prouided for vs and heaped vpon vs many bleſſings which others want and ſtand in neede of. O Lord giue vs a right vſe of all thy mercies: eſpecially for that thou haſt let vs liue in ſuch a happy ſeaſon of thy Goſpell, in a time of peace and proſperity, wherein thou doſt by thy word continually knock at the doore of our harts, and laboureſt our conuerſion. O Lord we can neuer ſufficiently admire thy goodneſſe herein, and the rather becauſe we haue from time to time walked ſo vnworthy of thy loue. O forgiue vs O Lord our vnthankfulneſſe herein, and let vs now walke as chrildren of the light. Oh it is too much Lord that we haue ſpent the time that is laſt paſt according to the luſts of the fleſh; giue vs grace that we may ſpend that ſhort time that yet remaineth, according to thy holy and bleſſed wil: ſet before our eies the ſhortnes of our liues, the day of death ſure in the end, vnſure in the time, that we may

may bee prepared for that ſecond comming of our Sauiour Chriſt vnto iudgement. And now in the time of our proſperity Lord teach vs to think of the time of aduerſity,& in the time of our health let vs remẽber the times of ſickneſſe,and the howre of death which ſhal come vpon all fleſh. Oh let vs be mindfull of our later end, let vs number our daies aright, that wee may apply our harts vnto wiſedome, and euer minde that reckoning and accompt which one day wee ſhall giue vnto thee. Make vs while wee liue heere to bee humble minded towards our brethren, that we be lowly in our owne eye,that wee get contented harts,pure affections, chaſt minds, and wiſe behauiour, and all other the gifts of thy owne Spirit that may adorne vs in thy ſight,and may ad vnto the credite of thy truth we profeſſe.

And good Lord we pray thee accept of our thankſ giuing vnto thy maieſty for all thy mercies and bleſſings from time to time beſtowed vpon vs for this life, eſpecially for a better life.

We

We thank thee for our Election, vocation, iuſtification, ſanctification, continuall preſeruatiō, & the hope that thou haſt giuen vs of a better life when this is ended; as alſo for all temporall bleſſings, health peace and proſperity; for thy goodneſſe extended towards vs the day that is paſt, that thou haſt gone in & out before vs & freedvs, from many dangers of ſoule & of body, & broght vs with peace and cōfort vnto the beginning of this night. Lord watch ouer vs by thy Spirit and preſence: giue vs a holy and ſanctified vſe of our reſt and ſleepe, and fit vs for the duties of the next day, eſpecially, O Lord, fit vs for that day that ſhall neuer giue place to night. Bee good vnto thy whole Church, forgiue the crying ſins of our times, and of this kingdome: continue thy goodneſſe to our King, deliuer him from all danger of ſoule & of body. Bleſſe the hopefull Prince *Charles*, the Princely Paiſgraue of Rhene, with the Lady *Elizabeth* his wife and their Royall iſſue. Bleſſe all others in authority from the higheſt to

to the lowest the Ministers of thy word, the Commons of this realme, & all that in Christian duty we are bound in our prayers to commend vnto thee. Lord heare them for vs, & heare vs for them, and heare thy Son Christ for vs all, and grant vnto vs all [illegible] that thou in thy wisedome knowest more expedient to giue [illegible] giuen for Iesus Christs sake, to whom with thee O Father, together with the blessed Spirit, we acknowledge [illegible] be due, and [illegible] giue all honor, [illegible] and glory, [illegible] and [illegible] Amen.

FINIS.